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THE
ANCIENT WORLD.

(SHOSHEE CHUNDER DUTT.)

Let observation, with extensive view,
Survey mankind from China to Peru,
Remark each anxious toil, each eager strife,
And watch the busy scenes of crowded life.

— THE SON'S Vanity of Human Wishes.



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THE ANCIENT WORLD.

CHAPTER I.

INTRODUCTORY REMARKS.

A REVIEW of the history of the earlier ages will probably not be unacceptable to the readers of the present day. The subject is an interesting one, and can never cease to be instructive. We are all more or less anxious to know who those ancient nations were who lived and flourished when Europe was covered with forests and sprinkled over with savages; how they were connected with each other; in what characteristic peculiarities they agreed, and in what they differed; what were their several pursuits, and what their respective and relative attainments. As yet our inquiries on these points have certainly not been exhausted. We still wish to ascend the stream of history a little further, to observe, if possible, the different stages of ancient development, with which the development of subsequent ages is so intimately allied. The different parts of the universe are mutually and very familiarly connected with each other. The Chinese, the Hindus, the Persians, the Assyrians, and the Egyptians, did not exist for nothing; and the Greeks and the Romans only carried to greater perfection that knowledge which they

inherited from their predecessors. The germs of the intellect we admire in Greece and Rome existed from a prior date. Plato says that his countrymen derived all their knowledge from the ancients, who "were wiser, and lived nearer to the gods, than we." How did those wiser nations originate? How did they gradually unfold themselves? What was their first simple state of existence? How did more complex relations arise? These are questions which ought to repay every exertion made to elucidate them.

The difficulties which surround the subject are admittedly great. The primitive annals of all nations are necessarily based on traditions; and these traditions, originally uncertain, have, in the course of ages, become much more so, having, on the one hand, been mutilated by time, and, on the other, embellished or disfigured by poets and rhetoricians. Of the oldest times we possess fragments only: some in the shape of verses, others in that of uncertain genealogies of kings. Of some nations there have been no records of any kind whatever; of others a great part of such records as did exist has been lost or destroyed. Of all nations the written accounts that survive were thrown into that form long after the age of the events recorded, and must presumably, to a great extent, be spurious. Absolute accuracy and completeness of result cannot therefore well be hoped for from any investigation conducted under such circumstances: where the premises are so imperfect and uncertain, the conclusions built upon them can never be wholly perfect and accurate. It is the fashion to assert that an inquiry where everything is so vague and doubtful must be utterly useless. It appears to us that it is precisely such an inquiry (carried on under disadvantages

of a character so peculiar, and every scintillation of light thrown over which is a gain to knowledge and humanity) that is of real benefit to mankind; and that even our very conjectures and inferences in connection with it, where legitimately derived from the traditions reviewed, are absolutely of greater value than repetitions of veritable accounts of modern wars and achievements with which we are constantly inundated. The series of information for all the past may not admit of being completed; we cannot expect to be able to lay before the world the annals of the primitive ages in their integrity. But the main features of their history can still be rendered clear enough for all useful purposes by a little exertion; the obscurity now resting on them can be dissipated; the fiction within which they are enshrouded can be removed: and every service thus rendered to the cause of truth ought to be of some use to mankind.

The difficulties of the inquiry have been very unnecessarily increased by the dislocation or wholesale rejection of all annals and traditions which do not correspond with the books of the Jewish people; these last having been most arbitrarily assumed to be absolutely correct and complete, though, apart from their religious authority, they have no inherent right to be regarded as our sole or main guides in remote antiquity. In all inquiries of this nature, it should rather be laid down as a fundamental rule that the annals of each nation concerned are *primâ facie* entitled to credence where they are not outrageously unworthy of belief; because it only stands to reason that each country should be the best custodian of the records relating to itself. Traditional knowledge, says Müller, is the germ of humanity, wisdom, and learning; and we cannot afford to refuse any informa-

tion that comes up to us in that shape merely because it will not square with the system laid down in the Genesis, which, in matters distinct from religion, is not infallible. We would not reject national traditions even when they are contradictory, or to some extent gross and absurd, since there may be a great proportion of truth in them, mixed up with possibly a greater proportion of what is mythical and untrue; and, even if it should be impracticable to separate the pure metal from the dross, we would rather receive the whole compound under a protest, than throw it away altogether. This, in fact, is the course we invariably follow in other similar cases where the question of Bible history is not involved. We do not refuse, for instance, to believe in Homer and the Trojan war, or even in *Válmik* and the *Rámáyana*, though we have no certain information in respect to either, and though much that is related of them is assuredly mythical and untrue. Why, then, in the absence of accurate information, should we refuse to accept the evidence of China, Persia, and Egypt in regard to themselves, merely because such evidence does not correspond with, or directly contradicts, the testimony of the Jewish books? The argument frequently urged that the evidence from other sources consists mainly of distortions of the Bible account, the same story being presented in different garbs from different quarters, simply begs the question that it ought to prove. The countries of the ancient world were all simultaneously peopled and simultaneously civilised, and the accounts in regard to them must necessarily be similar to some extent; but, if similar, they are not the same in all or many respects, while in certain respects they are directly opposed to each other, which in itself is a proof that they are not derived from the same source. Capt.

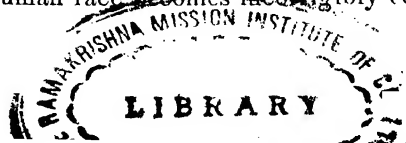
Troyer, in his translation of *Ráj Tarangini*, writes that, "after reducing to their lowest possible values all the historical traditions and chronological data of the Chinese, Hindus, Persians, Phœnicians, Egyptians, and other nations, I cannot refuse credence to this fact—namely, that great States highly advanced in civilisation existed at least three thousand years before our era." This must be the inevitable conclusion of every such inquiry; and, if we once admit that these great States did exist so early, a further inquiry forces itself upon us in respect to the manner in which they succeeded in attaining their greatness. It is simply absurd to assume that the same legislators and the same inventors of the arts and sciences perambulated the whole universe to instruct all mankind. Everything is now attributed to Adam and Eve to commence with, and then to Noah and his descendants from the time of the Flood; but, if all of them had strolled over the globe throughout the whole period of their lives, they would scarcely have been able to achieve an eighth part of what is supposed to have originated with them. The absurdity of our general belief on this point is so apparent that it is strange that we have never attempted to rectify it. It is still in our power to do so, the history of the ancient world not having yet been altogether lost to us. We have only to admit the evidence which we have hitherto refused in respect to it, to remove it from the region of total doubt and uncertainty; and, if even then we find ourselves unable to solve all our difficulties thoroughly, we shall at least not perversely continue to misunderstand the nature of the problem we have to deal with. Much of the evidence which we propose to accept has a fabulous character; but these are just the fables we must not

wholly reject, since what we call fables were probably truths in the ages in which they were written, when they were correctly understood. No nation as a body of men would or could have gratuitously invented a series of mere stories to palm them off on posterity as historical facts. What they did was to dress their history in such garb as appeared pleasing to them without being open to misconstruction in their day. We have only to find out the sense the narration was intended to convey; nor ought any man to be censured on the score of presumption for attempting to do so.

Of all the accounts available to us, the oldest in point of compilation are the five books of Moses, which give us what is considered to be the most authentic and genuine report of the world—so far as they go. But they only profess to furnish a general history of mankind up to the period of the Flood, and from an excess of light at the outset, leave us darkling through the ages that follow. The next records in point of time are the Veds and the Puráns of the Hindus, which are purely mythical, and barely afford light to make the darkness of their subject visible. Of China, the Shúking contains annals going as far back as B.C. 2300, and they appear to be generally very reliable, though the record possibly was not compiled previous to the first century before Christ. Of Persia, the very ancient accounts given in the Dabistán and the Zendávestá, though mostly fabulous, contain a large sprinkling of truth which may well receive attention, even though we may not feel perfectly sure of our ground till we begin to receive the corroborative testimony of the western writers. Egypt had no historian till the age of Ptolemy Philadelphus, when Manetho, the high-priest, was ordered to write its history; but the history that he did write then

was collated with veritable records and inscriptions on national monuments, and would seem to have been generally believed in. The works of Berosus and Abydenus on the Chaldean Empire were not written till after the time of Alexander the Great, notwithstanding which all their contents were certainly not utterly fabulous. Sanchoniatho, who wrote the *Phœnician Antiquities*, was of older date, being supposed by some to have been contemporaneous with David, and by others with the Trojan war, and his testimony, as one of the very oldest on the subject, is entitled to receive the highest consideration. We might have been able to derive much confirmatory assistance also from several other attempts which were made in the earlier ages to collect floating traditions, had they come down to us. Democritus wrote a history of Phrygia, Zanthus of Lydia, Amacharsis of Scythia, Aristippus of Lybia, Heraclides of Persia, and Dins, Moschus, and others, of Phœnicia. But all these have been lost. What remains of Sanchoniatho now is an adulterated and confused medley; of Manetho we have but a garbled second-hand abridgment by Syncellus; of Berosus, some detached passages and fragments only have been rescued. But instead of regretting that our position is not better than it is, we should rather be thankful that it is not worse.

The Mosaic account is very simple and clear. Man is formed out of the dust, but in the image of his Maker; the first pair are placed in Eden—that is, start in life with the greatest felicity; sin enters even among them, and, as a necessary consequence of it, they are cast out from their felicity and made subject to death; the disorders increase, and sin becomes rampant as the family multiplies; the whole human race becomes irreversibly corrupt, and



are therefore all destroyed by a flood: but, God being grieved at heart that it should be so, Noah finds grace in His eyes, and he and his family are saved to repeople an empty world.

We may stop here to ask, whether this account, apparently true so far as it goes, is at the same time complete? Another account, only less ancient than the Mosaic one, is that given by Sanchoniatho. His first man and wife, on being created, find out the food gathered from trees, and the way of generating fire by rubbing pieces of wood against each other. They increase and multiply vastly, the beings procreated bearing the names afterwards venerated in Egypt and Greece as those of gods and goddesses. They live in the most brutal state of prostitution and crime; but no destruction of the world by a flood is spoken of. Is this necessarily false because it does not altogether tally with the other account? or should we not rather accept it as based on a different tradition of the first ages from what Moses knew? China, Persia, and Egypt similarly give us distinct and differing stories of their own, which are not necessarily false, and which, varying from the Mosaic account, do not necessarily impugn its correctness. The fact, which lies in a nutshell, is this, that the account of the Bible is only true and complete so far as it goes—that is, as far as the knowledge available to Moses could have made it so. In respect to subsidiary details, it would seem to be not absolutely or nearly accurate. The whole world was not possibly destroyed by the Deluge, as Moses relates. Here we are bound to accept the additional evidence available to us on that particular point. The Persian and Phœnician versions give no account of the Deluge at all; the account furnished by the Chinese, which is unimpeach-

able, is that there was a deluge which did great mischief, but that all mankind did not perish by it; and the account of Berosus expressly limits the inundation and destruction to Assyria, of which only the annals compiled by him took cognisance. These divergences from the account of Moses only explain that what Moses' knew to have been universally destructive, actually did much less damage in other parts of the world not known to the Jews, and was scarcely felt in some of them; and this surely must have been true. The mountains of Armenia, where the ark rested, are said to have been covered only by fifteen cubits of water. This alone, if it was so, is sufficient evidence to establish that the high table-land of Central Asia (known as the *Bam-i-Duniya*, or the "Roof of the world," being the most elevated region in it), the mountainous regions of Irán, of the *Himáláyás*, and of China, and other equally great heights in other countries, were not wholly, and some, perhaps, not even partially, flooded by what, naturally enough, appeared to those in the ark and their historians to have been universal and all-destructive. The records of other nations also show that, in the same manner as Noah and his family were saved in one country, there were other families saved from the general destruction in other lands; and of this one very simple proof has been adduced—namely, that the American continent is rife with animals unknown in the Old World, which must have been preserved there on the heights of its stupendous mountains, if the Flood visited it at all. And if animals were thus saved, why not men? And if men and animals in America were so saved, why not elsewhere also? There are other attendant proofs, too; of much force. According to the Mosaic account the Flood subsided in B.C. 2348, after having lasted about one

year. There is sufficient evidence to show that China was well peopled in B.C. 2205; and it is more than probable that India, Persia, Tartary, and Egypt had various modes of society and government at about the same period, certainly within two hundred years after. That one family, however prolific, and however especially favoured by Providence, should have been able to migrate to, and people all these regions, so distant from each other, within a short period of three or four centuries, is not credible; apart from which we also find that, from the time when their traditions commence, the races in them were as distinct from each other as they are now, or possibly more distinct from each other than at present, which of itself nullifies the belief that they were all derived from one common stock. In respect to such details, therefore, the Mosaic account does need whatever further amplification other supplemental accounts may be able to furnish.

By what process the world was really planted it is of course very hard now to determine. All inquiries on the subject seem to have led to a general conviction that the whole human race has been derived from one primary stock, the cradle of which was in Asia, though it is difficult to point out with precision the particular spot where it stood. With the first part of this conclusion we do not agree. The five principal nations of Asia in ancient times were the Hindus, the Chinese, the Persians, the Tartárs, and the Arabs, and for the reasons already explained—namely, their great prolificness from the remotest times, and the marked difference that existed between them even in those ages—we are quite unable to accept the idea of their derivation from one source. Before recording our impressions on this subject definitely, however, it would be only right to examine the other

theories which have been hazarded on the subject, some of which at least have been supported with great ingenuity and learning.

The Bible theory has been already referred to, and is well known. The theory started by Sir William Jones was that the world was peopled by three primitive races—namely, the Indian, the Arabian, and the Tártarian—all of which sprang from one original stem, understood to be that of Noah; that the primal home of the Indian race was not India but Irán, from which one branch diverged eastward to India, while another branch went westward to Persia; that the eastern branch, after peopling all India, emigrated on one side through the passes of Assam into China, and on the other from the mouths of the Indus, as pirates, to Ethiopia and Egypt—the hordes which settled in Egypt also peopling in time, first Phœnicia, and afterwards Greece and Rome; and that from the other branch which went to Persia were descended the Persians, Assyrians, Jews, Armenians, and most of the remaining tribes of Asia Minor. The Tártárs by this account peopled no other country in Asia but their own; and the Arabians also remained confined within the limits of their peninsula without expansion. The whole of this theory is well supported by the great similitude shown to have existed between the manners, customs, languages, religions, and objects of worship of the peoples said to have originated from one race, and the extraordinary resemblance of some proper names promiscuously used in India, Egypt, and Greece.

In later days another theory has been advanced, which apparently carries with it an air of still greater probability. According to this, the great central place of the human race is Tartary, the people of which have been known in all

ages to multiply enormously, to lead a thoroughly nomad life, and to wander about in hordes from one fruitful spot to another, ready on the slightest pressure from within, to pass out in any direction for conquest or plunder. It is supposed that swarms from this prolific hive conquered and settled in succession in Persia, India, and China, in ancient times, as they are known in modern times to have overrun all the countries of Europe. This hypothesis is so correct in appearance, that it could not but have received a very ready acceptance. The country of the Tártárs is a large barren waste, surrounded on all sides except the north by territories extremely fertile and rich; and the inference has been seized upon with avidity, that, pinched by hunger in their own inhospitable land, they early inundated the adjoining untenanted places with all their superfluous population.

A third theory, which has found less favour, is, that each distinct country was peopled at the outset separately from within itself, and not by the immigration of families from other countries. In support of this hypothesis, it is pointed out that the fables of those countries which refer to the Deluge, clearly indicate that more than one family—*i.e.*, at least one family in each country (*e.g.*, Noah, or Xixuthrus, in Assyria, Satyavratá in India, Orus in Egypt)—were saved; and that those countries in which the Deluge did not occur, or was felt only in a partial degree, show by their own traditions that the planting of them commenced indigenously with the creation of the world. The traditions on this point are universal. We have the fables of the Dives and the Peris in some shape or other as inhabiting the world from the origin of things. We have the names even of some of their kings (such as Gian-Ben-Gian, etc.), which

have come down to us by the force of their fame. Shall we reject these altogether? If so, wherefore? Obscure the accounts are and must be; but they afford, nevertheless, a clearer clue to the solution of the problem before us than any other. From the Creation to the Deluge, the world had more than seventeen hundred years for its inhabitants to increase and multiply, and whether those inhabitants were Dives or Peris, Deos or Asoors, giants, genii, or Titans, their progeny must have fully sufficed to people their own native lands without any extraneous assistance; and, if those lands were not at all, or not wholly, submerged by the Deluge, there would be no necessity for any immigration from other countries to colonise them. As for the resemblance in names, and the similitude of manners, customs, and religion observable among some nations, which have been generally adduced as strong proofs of race-affinity and descent, these, it seems to us, are easily accounted for by the facilities of communication that existed in the earlier ages between the nations concerned; the resemblance in religion and in the objects of worship being also partly attributable to the fact that the worship of the elements and idols was general from a very short time after the commencement, which each nation had equal facilities to adopt for itself. We see what policy, commerce, and free communication have done in Europe in this respect in our day. The nations of the different States are at this moment so intimately connected with each other, that they may well be regarded as one people. Why should we wonder, then, that the nations of the ancient world in some particulars resembled each other?

To us the last of the above theories appears to be the most sound. The first two are open to the general

objection stated, that it does not appear to be credible that so many extensive and distant countries should from a given date—*i.e.*, from the subsidence of the Flood, or rather from the general dispersion of nations from Babel—have become so well-peopled within a period of three or four centuries, as they appear to have been from their own records, by one family which served as the procreating stem alike of the Tártárs and the Iranians. It is not denied that there have been continual irruptions, raids, and conquering expeditions from one country into another; but that only accounts for the fusion of character and similitude of habits and customs on which so much stress has been laid to prove a race-affinity, without proving in the least the planting of one country by another within a brief specified period. When we read of the vast armies that Ninus, Semiramis, Stabrobates, and Sesostris are said to have led, and remember the nearness of their eras to the Deluge by which the whole world was supposed to have been depopulated, we find ourselves in a manner compelled to scout the idea of any one country—even a prolific country like Tartary—being able to people not one, but many other countries equally large, so fully and so well. Ages would be necessary to produce such a result; the social state cannot be so expanded at once by galvanism or electricity.

Apart from this general objection, a retrospect of the history of the several countries will suggest many other adverse arguments peculiar to each, and at the same time explain their relative connection with one another, and how each was originated; particularising the facilities of communication which existed between them, but which have now ceased to exist; defining the general ideas that prevailed in those ages in respect to ethics and religion,

and the modes and observances of private life; and showing what opportunities existed for the adoption of those ideas by all, without one country being necessarily indebted for them to another. The whole subject affords abundant matter for reflection. There is no doubt whatever that the interior of Asia was better known in former times than it is at present; that the relations which subsisted between the different nations were more intimate in the past than we find it in our day; and that the old Hindus knew more of the Chinese, Persians, Egyptians, and Tártars, and *vice versâ*, than Great Britain, with all the appliances of modern civilisation, knows of Central Asia at this moment. A recapitulation of the main facts, traditional and historical, connected with each country will establish all this clearly. It will also enable us to determine with what advantages or disadvantages each country started at the outset; how civilisation was developed in it; to what extent it was actually developed; and how that civilisation came subsequently to dry up where it has done so. Our inquiry need not carry us into details of facts and figures. A very hurried glance at the salient points of history, such as throw light on the origin and establishment of each power, and on the arts and contrivances by which it was maintained, will give us all the information we require.

CHAPTER II.

CHINA.

THE native name of China is *Chungkwo*, or the middle kingdom. It is also called *Tienchaon*, or the Celestial Empire, as distinguished from the territories belonging to outer barbarians. The name by which it was known to the ancient Tártars was Cathay. The whole country is divided into provinces, which again are subdivided into counties, shires, and cantons. It is plentifully watered by two of the most magnificent rivers in the world—the Hoang-Ho and the Yang-tsi-Kiang, by several minor streams, and by numerous canals, which intersect it in every direction. There are two considerable chains of mountains in it; but it nevertheless contains several large tracts which are complete plains. The climate varies greatly in different places, being altogether much colder than that of other countries lying within the same degrees of latitude. The diversities of soil, also, are great; but by far the largest portion of the country is very fertile. The products are manifold. Rice is everywhere cultivated, except in the north; a great many provinces produce tea; and sugar, silk, and grains of divers kinds are also among the principal staples. The whole country is extremely populous; and its inhabitants have for ages retained a name for great opulence, and for equally great love of peace. Marriages are contracted by

them at an early age; and while their wants are few, their industry renders every spot of ground productive.

The history of the country may be divided into four periods—namely, (1) the Mythological Era; (2) the Ancient Period, as distinguished from what is purely mythological; (3) the Middle Ages; and (4) the Modern Period, with the last of which our present inquiry has no concern. The mythological period commences with the creation of the world. The first of the Chinese emperors was Pwan-koo, who, the account about him tells us, was born when the heaven and the earth, which had till then existed together, were separated. He and five of his immediate successors were chiefly employed in bringing together their subjects who were much scattered, and in discovering the best means of alleviating the inconveniences of life by building huts, preparing clothes out of the skins of animals and the bark of trees, producing fire by the friction of wood, and other similar schemes and contrivances. The next dynasty commenced with Fohi, who founded the Chinese Empire, the nation having intermediately increased so much in number as to require an organised government. He instituted marriage, taught the people to make nets and rear and domesticate animals, and also to express their thoughts by hieroglyphic signs, and to divide their time into seasons. His successor, Shinnung, instructed them to cultivate the ground, established fairs, and invented the art of healing. But his days were much embittered by war, which now broke out in China for the first time, his opponent being a member of his own family named Hwangté, who eventually succeeded him. This prince turned out to be a sovereign of great ability, and was the first to introduce the art of writing. He was also the first to build a

palace, to portion off his subjects and constitute villages and cities for them, and to invent arms, boats, carts, and chariots. A subsequent successor, Tekuh, established schools, and promoted virtue by the introduction of polygamy ! The reigns of Yáou and Shun, who for some years ruled jointly, were especially distinguished for the wise laws and institutions they gave to the country, upon which the whole government of it was founded ; and, also, for the moral and religious doctrines they promulgated, which Confucius himself only professed to reproduce. In the reign of Yáou, the sun, it is said, did not set for ten days—a phenomenon probably of the same character as the alleged standing-still of that luminary at the command of Joshua. The greatest event in the history of mankind, the Deluge, also occurred in the time of Yáou ; but it does not appear that all China was submerged by it. The Chinese records only mention that Yáou sent an officer named Káwn, to the places which had suffered most to remedy the evil ; and on his proving unsuccessful, he was replaced by his son Yu. We further read that Shun's attention was particularly directed to the draining of the drowned lands, and the confining of the rivers to their beds ; that this proved a very difficult task, but was at last accomplished ; and that the jungles and weeds, which rose up on the retirement of the waters, being burnt down, the country was rendered habitable. Shun died in B.C. 2208, or one hundred and forty-one years after the Flood.

The ancient history of the country, as distinguished from the mythological period, begins with the reign of Yu, in B.C. 2205, which also commenced a new dynasty, called Heá, that ruled for four hundred and thirty-eight years. Yu was the only great prince of this line. He

divided the empire into nine provinces, each of which was placed under a separate governor, selected all the subordinate officers of government himself, created facilities for bringing cases of oppression under inquiry, and combined in the emperor's person the duties of civil government with those of a high-priest. His successors were not men of parts, and the nation began to degenerate. The last prince of the dynasty, Keë-kwei, is set down as the worst that ever ruled in China.

The Heá dynasty was upset by that named Shang, which ruled for six hundred and forty-four years, commencing with B.C. 1766. The first prince was Chingtang, who defeated Keë-kwei, and obliged him to fly. He is said to have ruled well himself, and was assiduous in securing a good name by diminishing the taxes. The seventh emperor in succession, Taéwoo, was also a good and able sovereign, who prevented the mandarins from oppressing the people, and erected hospitals for the sick and alms-houses for the aged; but the reigns of the intermediate princes were weak, and those of eight of his successors were so inglorious that the Chinese historians pronounce them to be undeserving of notice. During the reign of one of them, named Chung-ting (B.C. 1562 to 1548), the barbarians, (Tártars apparently) commenced to make incursions into the empire, and were only repelled with great difficulty. The reign of Pwankang was distinguished for the efforts he made to crush the insolence of the mandarins, which had already very much increased, and to free the people from their oppressions. One of his successors, Wooting, himself a weak prince, had a poor man, a mason, for his prime-minister, who, to some extent, restored the vigour of the empire, exacting tributes from the adjacent States. But there was no



real vigour in the Shang dynasty; and it began to be daily more and more oppressive, which compelled many families of the people to emigrate to Japan and the neighbouring islands. The last emperor of this family was Chowsin, of whom it is said that he ripped up the belly of a woman to see the embryo in the womb, and tore out the heart of one of his ministers to read it aright. At last the nobles rose up against him, and defeated him; upon which Chowsin, like Saracus of Assyria, prepared a pile of wood and burnt himself to death.

The head of the rebellious nobles, Woowang, founded the Chow dynasty, which reigned for eight hundred and sixty-seven years, commencing from B.C. 1122. Personally the new king was a man of great vigour; but his position as a usurper forced him to conciliate his brother-nobles by conferring on them lands and privileges, which in time introduced into the country all the evils of the feudal system. A large number of petty, semi-independent governments started up in a short time, to wage perpetual war against each other, which there was no arm in the country strong enough to put down. Chingwang, the son of Woowang, was intrepid and wise, and he kept the semi-independent princes under some control; but his successors were men of no account. In the reign of Muhwang (B.C. 1001 to 947) the Tártárs appeared on the frontier. This is the first mention made of them by name in the history of China; but it is more than probable that the "barbarians" who made inroads in the reign of Chungting (B.C. 1562 to 1548) were also Tártárs. Father Martini speaks of an even earlier invasion in the reign of Shun, or immediately after the Deluge; but that rests on very doubtful authority.

The next batch of emperors was an exceedingly bad

one. The Tártárs attacked the frontiers repeatedly in the reign of Senenwang (B.C. 827 to 782), and were only repulsed after sanguinary contests, all of which were fought by the people for their own protection, not by the king. By the reign of Pingwang (B.C. 770 to 720), these incursions became so frequent that the emperor, unable to protect the demesnes which were attacked, presented them to the prince of Tsin, one of the many powerful princes, or barons, who had started into existence by the arrangements sanctioned by Woowang, leaving that chief to take his own measures for defending the country. The other sovereigns of the Chow dynasty were weaker still, and the history of their reigns is entirely engrossed by the history of the semi-independent princes and their wars with each other, all fighting with an eye on the imperial throne. In the reign of Lingwang, in B.C. 552, was born Confucius (Kungfutszé), the greatest philosopher of China; and in the reign of Leëwang (B.C. 375 to 369) was born Mangtszé, who ranks next only to Confucius.

The Chow dynasty was overturned by a prince of Tsin, named Chaouséang; but the other princes, or barons, refused to acknowledge him as emperor, which title was therefore not assumed till every opposition was subdued by the grandson of Chaouséang, who ascended the throne under the name of Chwang-séang-wang, in B.C. 249. This new dynasty reigned for forty-three years. The second sovereign, Ché-Hwangté, was one of the most vigorous that China ever had. He reconquered the whole country from the independent barons by force of arms; signalled himself by a successful excursion against the Huns, who, occupying the country immediately to the north of China, had commenced to give much trouble; and built the Great Wall all along the northern frontier, to keep out

the barbarians. He at the same time made himself infamous by waging a war against literature and learned men; and many thousands of books were burnt by his orders, for which reason the Chinese historians never name him without abhorrence.

The vigour of the Tsin name died with Ché-Hwangté. The dynasty was overturned in B.C. 206 by Lewpang (afterwards named Kaoutsoo), the captain of a troop of robbers, who founded the Han dynasty, which reigned for four hundred and twenty-two years. It was in the time of this prince that the art of printing was discovered, apparently with a view to provide against such general destruction of books as Ché-Hwangté had effected. The third in succession was Leuhow, the first female that ever reigned over the Celestial Empire. Her talents were great, but she was a savage in ferocity, and her memory has been execrated by historians. Her successors were weak; and the Huns invading China repeatedly, had to be paid off by presents and black-mail. Not satisfied with bribes of this nature, the barbarians demanded a tribute of maidens, and many females of the highest families had to be surrendered. In the time of Wooté (B.C. 140 to 88), another application of the same kind having been made, was rejected by him with disdain; and this was followed by a sudden attack on the Huns, by which the whole horde was routed. The Huns renewed the struggle repeatedly, but were defeated on every occasion; and Wooté having succeeded in sowing dissensions among the different sub-hordes of the tribe, which prevented them from becoming mischievous, they were only too glad to swear fealty to him and remain at peace. Wooté also distinguished himself as an encourager of learning, and the father of Chinese history, Izematseen, flourished during his reign. In the time of Seuenté (B.C.

73 to 49), the Huns and other Tártár tribes up to the borders of the Caspian, tired of fruitless struggles amongst themselves, submitted with one accord to the emperor, so that nominally the whole of Tartary, to the extent indicated, appertained at this time to the Chinese Empire.

The reign of Kwangwooté (A.D. 25 to 57) succeeded a period of great anarchy and confusion, the result of the continual wars carried on between the leaders of the different factions in the empire, during which the Tártárs were enabled to reassert their independence, and resume their hostility. But the new emperor was vigorous, and, besides making himself feared by all the contending parties at home, was able to gain several advantages over the barbarians by reviving the old policy of dividing their strength against each other, the object and inevitable consequence of which they were yet too thick-headed to foresee. In the reign of Mingté (A.D. 58 to 75), a deputation of mandarins visited India, whence they carried back with them the religion of Buddha. Both in this reign and the next the Tártárs again became troublesome, but were eventually repelled with great slaughter. In the reign of Changté (A.D. 76 to 88) lived the greatest of Chinese female authors, Panhwuy-pan. The subsequent reigns to the end of the Han dynasty may be skipped over. They simply furnish us with a history of civil wars of great fury waged between the three kingdoms of Wei, Woo, and Shuh, for supremacy. The Tártárs in the meantime were pressing continually on the frontiers, though fortunately the boldest of the tribes, the Huns, had already turned the whole of their strength towards the west, and were cutting out their way on to Europe, through the Alani and the Ostrogoths.

the former in revolt, with the hand of an imperial princess. Shortly after, in A.D. 619, during the time of the Tang dynasty, China came in contact with another barbarous nation, the Turks, who had originally worked under the Tártárs at the foot of the Imaus, as slaves occupied in digging iron, but, having subsequently asserted their independence, were allured by the luxuries of China to the desire of settling in it. They were, however, easily bought off by bribes, on receiving which they directed their forces westward, where they established the Turkish dominions still extant. 179435

But, though the external enemies of the empire were thus disposed of and their course diverted into other directions, there was no protection to it from its internal enemies, who gave it no repose. Civil wars and private quarrels had exhausted all the energies of the country, and brought it to the brink of ruin; the affairs of government were controlled entirely by the eunuchs of the palace; the emperors were mere puppets selected for their well-known imbecility; the history of the period is only a record of incapacity and crime. One of the princes, Chaoutsung, was at last obliged to call in the aid of a body of robbers to extricate him from the toils in which he found himself entangled. The result was that the eunuchs were destroyed, but the dynasty became no stronger.

The five dynasties called the Wootacé reigned fifty-two years, their history being only one of petty wars. In the reign of Chuhté (A.D. 943 to 946), the Tártárs again invaded China with a large army, and proclaimed an emperor of their own choice; but the prince thus selected did not venture to accept the diadem, and was content to transfer it to another, a soldier of fortune named Lecheyuen, who, after driving back the Tártárs,

assumed the throne under the well-prized name of Kaoutsoa. The second Sung dynasty which followed reigned for three hundred and nineteen years, commencing from A.D. 960; and the first prince, Chaouk-wang-yin, did much to resubjugate the disaffected States. But what now pressed most upon the empire was the frequent incursion of the Tártárs (the Kin Tártárs, as they called themselves), who had already become possessed of Léaoutung, and now invaded the provinces of Péchelé and Shensé. To drive them out the Emperor Ningsung invited the assistance of the Mogul Tártárs, who accomplished what was wanted of them, but kept all their conquests to themselves, which laid the foundation of the Yuen, or Mogul, dynasty, by which the Sung dynasty was eventually overthrown.

The connection of China with the barbarians commenced, we have seen, in the sixteenth century before Christ, after which their inroads into it continued to be repeated off and on, being occasionally repelled by force, but oftener held back by a bribe. The Huns, who dwelt to the north of the country, were apparently its first invaders. In the time of Ché-Hwangté the Great Wall was built to keep them off; but this was too weak a protection for an unwarlike people against raiders so poor, so warlike, so impetuous as the Tártárs. The consequence was, that China was obliged to pay a large price for that safety which her arms could not secure, and paid it from very early times, not only in gold, silver, and silks, but also in women. The Tártárs were an ugly race; their own women they despised and reserved for domestic labours; a supply of women for their beds was the customary tribute they exacted from the better-featured nations they conquered, and a poem of some

merit is still extant in which a Chinese princess is made to bewail her hard lot in being compelled to live in the tent of a barbarian, receiving only raw flesh for food and sour milk for drink. Wooté, of the Han dynasty, was the first to refuse this tribute; and his arms and his policy were both vigorously employed in backing his refusal with effect. But the demand was apparently revived and acceded to after his time; and this accounts both for the constant attacks made on China by the barbarians, and their as frequent peaceful retirements from it.

The first of these raiders, the Huns, at last directed their attention, as we have seen, to other conquests in the west; but the tribes who replaced them were only too eager to follow their example, and the weakness and intestine discord that prevailed in China throughout the reign of the second Tsin dynasty, gave these a footing in it even firmer than what the Huns had been able to secure. For above one hundred and sixty years they virtually ruled over all the northern provinces, taking part with those who were in revolt, with whom they fraternised and intermarried, and among whom they appear to have been finally dissolved. The third race of invaders were the Turks, who gave no trouble, but went away like the Huns on being bought off. The fourth were the Moguls, to whom we have last alluded. The Huns and the Turks expanded westwards, and thus relieved China of her fears of them. The Moguls were especially organised by the celebrated Chingez Khán to dilate in all directions, and did so,—Bátou Khán spreading desolation into Poland and Germany on the west, Haláku overrunning Persia, Palestine, and Armenia on the south, Sheibáni penetrating into the frozen regions of Siberia, and Kublai

Khán, the greatest of them all, taking possession of the "flowery land." The ancestors of Chingez Khán had been tributaries to the Chinese emperors in respect to the lands they held in China after driving out the Kin Tártars; even Chingez himself held a title of honour and servitude. But this did not prevent him from leading two distinct expeditions against the empire, the first of which was bought off by the surrender of an imperial princess and five hundred other maidens, and in the second of which he annexed the five northern provinces to his dominions. These provinces were more effectually subdued seven years after by Oetai Khán, the successor of Chingez, the latter having with his dying breath exhorted his children to complete his conquests; and, a few years later, the whole of China was taken by Kublai Khán, the magnificence of whose court has been recorded in the wondrous tale of the travels of Marco Polo. The seat of empire was removed by Kublai from Nanking to Peking, or Khánbálík, as it was called by the Moguls, and Polo, as a foreigner, was employed by him in several missions of high trust in the interior of the empire. The dominion of Kublai was very extensive—more extensive than the British or Russian Empire of the present day, as it stretched from the Pacific Ocean to the Dnieper, and from the Frozen Sea to the Straits of Malacca. It is said that the conquered races submitted to him with willingness, because he was exceedingly humane in his treatment of them and relieved their wants with the most liberal hand. In the midst of this greatness, however, the mutinous spirit of his own countrymen caused him the greatest anxiety; and this foretold the early fall of the Mogul dynasty. Nevertheless, all the Mogul princes who sat on the throne of China, short as their tenure of

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office was, governed well—much better than the indigenous emperors who had immediately preceded them. Kublai restored the old Chinese constitution; and he, as well as all his successors, submitted to the laws, the fashions, and even the prejudices of their subjects, to please them. They also restored letters, commerce, and justice; improved the face of the country by the excavation of canals; and did all they could to promote peace and tranquillity. Unfortunately, in a short time, they themselves were enervated by luxury—which is always fatal except to an industrious people. From living in tents, in the old fashion of their own country, they began to live in houses, hemmed in by all the indolent pleasures of a Chinese existence; and, becoming educated in the manners of China, they soon succumbed to them. Even the disciplined army which they had brought with them was soon dissolved in a vast and populous country teeming with sensuality and crime; and the government of the Emperor Tohwan-témur was easily overthrown, in A.D. 1368, by Chooyuen-chang, the son of a poor labourer, who introduced the Ming dynasty. The first foreign yoke imposed on the Chinese was, within a period of ninety years, thus overturned. The Ming dynasty then ruled with vigour for a period of two hundred and seventy-six years, and the country flourished considerably under its sway. But it also was overthrown in its turn, in A.D. 1644, the conquerors this time being, not the Moguls, but the Mántchoo Tártárs of the Tungoosian race, who were assisted by the Moguls.

We have brought down the history of China to a later date than we intended, merely to notice the two conquests of it by the Moguls and the Mántchoo Tártárs, the only foreign races that were ever able to establish

themselves over the whole country. In reviewing the facts we have stated, we find no account anywhere of any descendant of Noah having proceeded to China to people it. We do not lose sight of the two assumptions frequently advanced, that China was probably planted by the Tártárs descending to it from the steeps of the Imaus, or by the Kshetriyas on their being expelled from India; both assumptions being based on the supposition that the Hindus and the Tártárs derive their descent from the stock of Noah, which in itself is erroneous. Even apart from that objection, neither of the hypotheses seems to us to have any good foundation to stand upon. The Tártár invasion assumed by Father Martini, were it possible to corroborate it by better evidence than has yet been advanced in support of it, would still prove nothing as respects the first, simply by proving too much; for, if the invasion alluded to took place in the reign of Shun, its date was necessarily much too early for any branch of the family of Noah to have anteriorly peopled Tartary, and then extended thence to China. We do not believe in any such invasion, for the simple reason that the Tártárs do not seem to have developed themselves sufficiently at the time for such a purpose. We believe that both China and Tartary had then already ceased to be thinly peopled—for we are not wedded to the dogma of all races of men being descended from Noah, to commence with; but we doubt greatly if either was yet strong enough to send out emigrants or raiders in any direction. In the Tártár accounts we read that Oghuz Khán was the first who made himself master of Cathay; and, if we take his era approximately at between B.C. 1800 and 1600, it brings us very near to the time when the Tártárs began to be troublesome on

the borders of China, in the reign of Chungting (B.C. 1562 to 1548). But the Chinese accounts show that, on that occasion, the Tártárs were repulsed; and, even if it had been otherwise, the era for planting China had then gone by.

The other hypothesis is also open to the same objection of an unaccordance of dates. The descent of the Chinese from the Kshetriyas has been supported by a text of Manu, which says, that "many families of the military class, having gradually abandoned the ordinances of the Veds, . . . lived in a state of degradation, such as the people of Pandraka and Adra, those of Drávira and Camboja, the Yavanas and Sákás, the Paradas and Pahlavas, the *Chinas*, and other nations;" and Sir William Jones, referring to the story of Yayati, an Indian prince of the Lunar race, having banished his son, Druhya, to the eastward of India, with a curse that his progeny would be ignorant of the Veds, says, that this Druhya was probably identical with Fohi, who is generally recognised as the progenitor of the Chinese. In refutation of this supposition, it will perhaps be sufficient to point out that, by the Chinese accounts, Fohi lived long before the Deluge, which did not occur till the reign of Yáou, while Druhya, by the Hindu accounts, lived some generations after Satyavratá, the Noah of the Hindus. It may be further mentioned that the Chinese accounts distinctly make Fohi a native of China, born in the province of Shensé, in the north-west corner of the empire. His birth was, of course, miraculous; he was too great a man to be allowed to have an ordinary birth, and the story mentions that his mother was embraced by a rainbow: but that rainbow, mind, had no connection with the rainbow of the Deluge, for the simple fact already stated, that Fohi belonged to an anterior age.

Rejecting both the above assumptions, then, we may take it for granted that China was not peopled by any descendant of Noah : in fact, all her stories go to prove that China was well-peopled before the Flood ; that the Flood, when it did come, did not destroy all her inhabitants ; that all the damage it did to the country was repaired after the labour of a few years. It follows, therefore, that China was planted in regular course by an independent set of first parents, especially given to the country from the beginning when God created the heavens and the earth—*i.e.*, that the Chinese are an aboriginal race occupying their own country from the first dawn of time : a conclusion fully borne out by the history of their civilisation, and even by their outward appearance. They have mixed long, very long, with the Moguls and the Tártars ; it is with them only that they have intermarried : but the features of the Chinaman are still easily distinguishable from those of the Mogul and the Tártár, and with those of the Hindu they have no affinity whatever.

We do not know whether it is necessary to notice here the doubts which have been expressed by some writers in respect to the real antiquity of China and the amount of civilisation that did prevail in it. Such doubts are always forthcoming whenever there is an ugly stumbling-block in our chapter of beliefs which there is no easy way of getting over. In the case of China, however, they are not supported by reasoning or argument of any kind, and are therefore very readily answered. The only objection that has ever been taken to the antiquity of the country is, that the ancient Greek and Roman authors do not speak of it—that it was barely known to them by name. But this is rather a proof of the ignorance of the Greek and Roman authors in respect to the general geography and

history of the world, than one of the non-existence of the Chinese as a nation in their day, when in fact many of the manufactures of China, especially in silk, were then finding their way daily into Europe. These were, indeed, immediately delivered to the Greeks and Romans by Persian merchants; but the source from whence they came might have been easily traced if the Greeks and Romans had cared to know anything about the matter. On the other hand, the proofs establishing the remote antiquity of the Chinese exist in their own records, which have not been found to be untrustworthy; in the corroborative testimony of such equally ancient records of the Hindus as exist (*e.g.*, the passage from Manu which has been already cited); and in the existence among the Chinese, to this day, of such arts as picture-writing and hieroglyphic-painting, which generally indicate an old existence, and which were only similarly well-known, one to the ancient Mexicans, and the other to the ancient Egyptians, from neither of whom could they have been borrowed.

In respect to the extent of Chinese civilisation, if it was not very great in the abstract, it cannot be said to have been very inconsiderable, when we remember that, such as it was, it was almost entirely of indigenous growth. By her position China has always been, what she is at this moment, more or less cut off from the rest of the world; and yet was the country always provided with everything that could possibly be required for ministering to the wants and comforts of man. Literature and philosophy were early cultivated by its inhabitants; theology and ethics also; nay, even astronomy, music, and magic!—and all this without neglecting agriculture, medicine, navigation, commerce, and the mechanical arts. Step by

step, and one step at a time, was the golden rule they followed, as is shown by the facts which their historians have taken so much care to record; and the success achieved was certainly not trivial. The efforts of the first two dynasties were mainly confined to the clearance of the country, the formation of villages, and the introduction among the people of agriculture and the pastoral and domestic arts. Suju, who immediately preceded Fohi, is said to have invented knotted cords, as the first crude attempt of his age for recording ideas; Fohi invented symbols, and substituted them for the knotted cords; Hwangté reduced the symbols to characters, which were afterwards improved in the reign of Lew-pang. Throughout the reigns of Fohi, Shimmung, and Hwangté, the growth and progress of the sciences and art were especially fostered. Then followed the age for laws, regulations, and political institutions, under Yáou and Shun—Yáou being the first legislator, while Shun gave effect to those of his predecessor's ideas which he did not live to carry out. Of Hwangté it is said that he cut through mountains to facilitate commerce; that he discovered the mariner's compass; and that one of his ministers, Yongcheng, discovered the polar star,—and all this, be it remembered, before the Deluge, which found the rest of the world plunged generally in barbarism and crime. In after-years, many of the emperors are described as having been good astronomers themselves, and as taking great personal interest in teaching astronomy to their subjects. A tribunal of history existed to compose accurate accounts of each reign, the first portion of whose labours was published, in B.C. 97, by Izematseen, in the reign of Wooté; and, if all these annals be not altogether trustworthy, surely no other Asiatic country ever made

such effort to arrive at the truth. The very assortment of the classics of the nation attests to a considerable progress in letters among them. The divisions were five,—namely, (1) Shúking, which was historical; (2) Shíking, which was poetical; (3) Yíking, which probably referred to sciences, but is now little understood; (4) Chung Cien, which related to Government; and (5) Líkí, which had reference to moral duties. Of the perseverance of the people, a standing proof exists in the Great Wall of China, carried over mountains and across rivers for nearly two thousand miles, its height varying from fifteen to thirty feet, whilst its breadth affords space enough for six horsemen to ride abreast upon it. Of their general aptness, almost every manufacture of China affords ample evidence, being nearly as good as the similar productions of Europe. The manufacture of gunpowder is said to have been known to the Chinese long before it was discovered in the West; it is certain that the art of printing was known to them at least two hundred years before the birth of Christ, and the manufacture of paper from an earlier date; and, more wonderful still, they knew the use of the mariner's compass from the time of Hwangté, which must have been of inestimable benefit to them in their rude excursions on the ocean, carried on in square-built ships, made of pieces of wood sewed together with the strong thread of the cocoa-nut, which were mainly directed to different ports by the flight of birds and by the periodical winds. In these excursions the Indian ports were particularly sought for; and it is well known that at Ceylon the Chinese trader met the Persian capitalist half-way to dispose of his silks—a proof in itself of very considerable progress for the age.

If it be asked when all this civilisation ceased to exist,

and how, the answer is that it has never ceased to exist. It suffered considerably during the several ages of anarchy and misrule we have noticed, but was always revived as soon as better times came back. China still is what she was before. Excluding the European Powers, Russia and Great Britain, she is yet the most powerful kingdom of Asia, her people the most ingenious, the most advanced—Japan being only an offshoot of the Chinese stem. But her civilisation, such as it is, has been stationary for ages. Her government has made it so, not knowing that when nations cease to advance they begin to fall back; and, in the competition with European Powers, her future career must be retrograde, though as yet she has retained her position with wonderful tenacity.

The government of China was monarchical from the earliest times, and is so now, the king being vested with absolute authority. He is not only all-powerful, but, like the Pope, infallible also. There are laws laid down for his guidance, and advisers are placed over him whose admonitions he is bound to consider; but it rests entirely with him to determine whether he should or should not abide by either. Some of the laws enacted are excellent; they were framed by the good kings we have named—Yáou, Shun, and others—and endorsed by philosophers like Confucius and Mangtszé: but it depends on the character of the sovereign and his advisers to observe them, or set them aside; and, when the emperors are inefficient and weak, the laws simply enforce a well-organised system of oppression, from which there is no protection but in revolt. We have seen, in the brief retrospect of history we have given, that this protection was often sought, not by the people, but by the mandarins, whose rebellious temper is noticeable from the early time of Taéwoo of the Shang dynasty, and who always

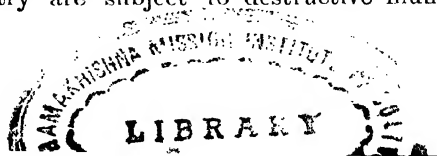
raised their heads whenever the emperors were weak. These contentions debilitated the empire considerably, particularly as the barbarians were ever at hand to take advantage of every internal dissension; but the more vigorous emperors, such as Ché-Hwangté, Wooté, and Suenté, were always able to re-enforce their power with a rod of iron—certainly over their internal foes, if not over their external enemies also.

With so much executive and political authority in his hands, the emperor of China is also the head of the national Church, and he has a Board of Rites under him to enforce the observance of the national faith. Notwithstanding this, however, the Chinese, as a rule, have always been remarkable for their indifference to religion. The orthodox creed of the State is that enjoined by Confucius, which is considered to be the religion of scholars, and which is very like the religion of the Hindu Veds, inculcating the worship of heaven and earth, and of the spirits of rain, air, and fire. It is said that there was a prior religion, which consisted simply of the belief in one God, called Tyen. If so, the religion of China would still resemble that of India as propounded in the Upanishads. But it would be absurd to twist this religious affinity into a proof of Indian descent, since the notions common to the two countries are only of a general character, which both had equal facilities to adopt without any reference to each other; besides which, they had constant opportunities of borrowing such notions from each other from the remotest times. Another creed largely followed throughout China is that of Laoutszé, which, like the Pouránic religion of India, sanctions the grossest idolatry. But the religion most extensively prevalent in the country is that of Buddha, which was imported from India in A.D. 65.

CHAPTER III:

INDIA.

INDIA is known to its inhabitants by the name of *Bhárat-barsha*, or the land of Bhárat, who was one of its ancient rulers. The country has been well known in all ages as one of the richest in the world. It is bounded on the north, and, as it were, cut off from the rest of Asia, by the Himálayá Mountains, while three other ranges of mountains traverse the peninsula within. It contains also some of the largest and most celebrated rivers, such as the Ganges, the Indus, the Mahánadi, and the Nermuddá, which maintain an amazing degree of fertility throughout the land, that suffices not only to satisfy the wants of its own people, but also to supply the rest of the world with some of the most valuable necessities of life. The number of harvests in the year is usually two, and the principal products are rice, sugar, cotton, jute, silk, indigo, tobacco, and saltpetre. Even the mountains of the country are covered with trees that bear a great variety of fruits, and the woods are stocked with game. The climate is one of the hottest in the world, and in several places exceedingly malarious; and the wild beasts multiply in the jungles with the most astounding rapidity. No country in the world is infested by tigers and alligators of larger size, or by serpents of deadlier poison. The lowlands of the country are subject to destructive inundations,



while the sea-coasts are often visited by tremendous hurricanes.

Of this country, so variously endowed by Providence, there are no ancient annals or historical accounts of any description. The literature of India is very prolific. Besides the Veds and the Puráns, which form the basis of the philosophical and popular religions of the country, there are a great many other learned works on theology and philosophy, a number of intricate treatises on grammar, two great poems of the highest standard of merit, with several others of scarcely inferior excellence, many dissertations on law, a few learned works on astronomy, some very erudite productions on necromancy and incantations, but absolutely no historical composition whatever. Our only sources of information, therefore, till we come to the Mahomedan era, are the Puráns, which, with their legends about the gods, give also some royal genealogies, but without any historical data, or such attendant information as would enable us to convert the dry catalogue of names into a consistent account of facts. Some stray notices taken of the country by certain western writers in connection with the histories of Persia, Egypt, and Assyria, are also available; but they are too disjointed and fragmentary to be of much real use, and are, moreover, mixed up with the grossest absurdities and errors. The details that we can give of ancient India, therefore, will necessarily be of a desultory character, and for the most part either wholly fictitious, or partly traditional and partly fictitious, blended with such assumed probabilities and inferences as may occur to us.

To commence with the commencement, then, the antediluvian history of India gives us first the ten *Brahmádicas*, or children of Bruhmá, as the first-born of men.

They were: Marichi, Atri, Angiras, Pulastya, Puláhu, Critu, Daksha, Vasishtha, Bhrigu, and Nárada. From these Brahmádicās sprang the *Manus*, by some said to have been fourteen in number, while others mention seven only, named Swayambhuva, Swarochisa, Uttama, Tamasa, Raivata, Chacshusha, and Satyavratá. Satyavratá lived in the age of the Flood, and is taken for Noah; though it would, perhaps, be more correct to say that he was contemporaneous with Noah, and escaped the Flood in a different part of the world. Besides the Brahmádicās there were also several *Rishis* sprung from Bruhmá, named Kasyápa, Atri, Vasishtha, Viswámित्रा, Gautama, Jamadagni, and Bharadwaja. Two of the names of the *Rishis* correspond with two of the names of the Brahmádicās—namely, those of Atri and Vasishtha. It is therefore inferred that the Brahmádicās and the *Rishis* were the same persons, who were *Brahmádicās*, or sons of Bruhmá by birth, and *Rishis*, or penitents in old age, by choice.

The above account drops off altogether as an unnecessary excrescence of history, since the Puráns next tell us that Bruhmá soon became disappointed with the arrangements first made by him for filling the earth, probably because the *Rishis* did not increase and multiply as fast as they were intended and expected to do. He therefore gave two sons to Ádi-Má (original mother) the wife of Swayambhuva, from one of whom was descended Aja, and from the other Prithu (after whom the world was called *Prithibi*), both being contemporaries of Satyavratá at the time of the Flood. All these three persons were saved from a watery grave, and, after the subsidence of the waters, began to replant the earth. The partiality of the Hindus for triads being well known, some authorities

contend that the three names belonged to one patriarch only, by whom India was repopled.

Regarding the Flood itself there are several accounts, which, however, need not be noticed, as they mainly refer to such recondite subjects as the wars between the elephants and the crocodiles, the churning of the ocean, the fishing up of the moon from the bottom of the sea, the uplifting of the earth on the tusk of a boar, and the like. After the Flood we start with two lines of kings—namely, the line of Satyavratá, the race of the Sun, and that of Atri, the race of the Moon; so that Atri, or some of his descendants, must also have escaped destruction. Of the first line, the princes of note were Sharma (said to be the same with Shem—that is, if we accept Satyavratá to be the same with Noah), Ikshwáku, Mándhátá, Ságara, Bhagirath, Raghu, Dasarath, and Ráma. Of the line of Atri were Soma, Boodh or Buddha, Áya, Náhusa, and Yayati. Yayati had three sons, some say five, of whom two were famous—namely, Puru and Jadu. Of the former were descended Bhárat (after whom India is named), Hasti, Kuru, Pándu, and the Pándavas; and these and their progeny seem to have filled up the most part of India. From the main branch of Kuru were born Pándu and Dhritaráshtira, whose children fought the great battle of Kurukshetra, to settle the right of succession between themselves. The most renowned descendants of Jadu were Krishna and Balarám. A branch of the Puru line, diverging from Kuru, gave birth to the kings of Magadha—namely, Jarásandhá and his successors, the dynasty terminating with Ripoonjaya, in the seventh century before Christ; after which followed several families of usurpers, including Nanda and his son Chandragupta, which brings the account down to B.C. 300. But it must

be remembered that the history of Magadha is not the history of all India, though it has been assumed to be so to avoid the difficulties which surround the subject. We have absolutely no account of the other kingdoms where the Purus and Jadus had reigned; and the information available in regard to the children of the Sun generally is equally obscure. It is found convenient to form a connecting link by asserting that the kings of Magadha were in their days the lords-paramount of all India, which, of course, renders it unnecessary to account for the rest. But this they were not; certainly not till the time of Chandragupta, if even then. Megasthenes, who resided at the court of Chandragupta, says that there were one hundred and eighteen nations in India at the time; but he does not say that all or many of them were subordinate to the Práchi.

We have seen that the royal race of India divided itself into two branches immediately after the days of Satyavratá: one, the Solar line, comprising the male descendants of the patriarch; and the other, the Lunar line, sprung from the marriage of Ila, the daughter of Satyavratá, with Buddha, the grandson of Atri. The capital of the former was Ayodhyá, or Oude; of the latter Prayága, or Alláhábád. These places were so near each other, and took up such an inconsiderable portion of the peninsula, that the inference is unavoidable that they did not represent all the sovereign authority established in the land. There must have been many other States besides, of which no records have survived—if not immediately after the Flood, certainly within a reasonable interval. We would also notice that in the above accounts the name of the son of Satyavratá is given as Sharma (Shem), but that other accounts name him Jayapati (Japheth); the

object of both versions being to make the Indian and Mosaic accounts accord, though, as a matter of fact, there is not much of accordance between them.

The Solar line counts fifty-seven princes from Ikshwáku to Ráma; but of most of them we know very little beyond their names, or accounts are given too outrageous for belief. Thus, Śágara is said to have had a hundred sons, all of whom were destroyed by flames exhaled in anger from the eyes of Kapila, the sage, but were afterwards restored to life by the advent of the Ganges, brought down from heaven by the prayers of Bhagirath. It is useless referring to such legends, of which the hidden meaning (whatever it was) is not accessible to us. The Rámáyana gives a more consistent account of Dasarath and Ráma, the story regarding whom is well known, and will not require to be retold, though there are some attendant circumstances connected with it which may be noted. Ráma married the daughter of Janaka, king of Mithila, also of the Solar line, which shows that there were two branches of the race at least within a short distance of each other. A third branch had its head-quarters at Benúres; and possibly there were others elsewhere, of which we know nothing. It is clear enough from all this that the race was already splitting up. It is also said that many independent sovereigns were present in Oude at the Aswamedh Jagya celebrated by Dasarath; the army with which Ráma went to Ceylon was, we likewise find, made up of quotas furnished by several absolute princes who accepted the lead of Ráma only for the nonce: so that, at this time at least, and in fact at all times, the constitution of India resembled more that of Greece than of any other olden country, and was simply the confederation of a large number of distinct States.

The *Blúrat Khund* divides the empire of India into ten parts—namely, (1) Saraswati, which comprised the Punjab; (2) Kanouj, which included Delhi, Ágrá, Sirinuggur, and Oude; (3) Mithila, which comprehended all the territory from the Koosi to the Gunduck; (4) Gour, or the lower part of Bengal; (5) Goozára, which comprised Guzerát, Kandeish, and Málwá; (6) Utkala, or Orissá; (7) Mahárástra, or the Mahrattá country; (8) Telingáná, or the territory lying between the Godávery and the Cristná; (9) Karnáta, or the country south of the Cristná and above the Gháts; and (10) Drávida, or the Tamil country. This division is palpably incomplete, since it leaves out such important portions as Prayága and Magadha; but what we want to point out is that, with the clear proofs we have of the existence of such marked divisions, it is not correct to name any particular prince as the king of all India, or of any very large portion of it.

While fifty-seven princes of the Solar line are named from Ikshwáku to Ráma, only forty-eight princes of the lunar race are mentioned from the founder of the dynasty to the era of the Pándavas; so that, considering that the age of the Mahábhárut was somewhat later than that of the Rámáyana, the reigns of the Lunar sovereigns must, as a general rule, have been longer than those of the Solar sovereigns, unless it be that several names of the former have been lost. Of the Puru family, the only detailed accounts available are those given in the Mahábhárut relating to Pándu and the Pándavas, the heroes of the great war of Kurukshetra, and those known in respect to Jarásandhá and his successors, who established a different branch at Magadha. The story of the Mahábhárut does not require to be repeated, any more

than that of the *Rámáyana*. It affords further proof, if more proof were needed, that India, from the earliest times, was parcelled off into a number of petty States, which was in all ages the great source of her weakness, and but for which she might have easily become a most potent and formidable empire. After the great war, Parikshit, the grandson of Arjun, was placed on the throne of Hastinápore, or rather of Indraprastha, that being the name of the new city founded by Yudhisthira; but there is no further mention of this branch of the family beyond the enumeration of a string of names, and we know little of the subsequent history of the race.

The royal house of Magadha was established by Jarásandhá, who had been appointed governor of that province by a sovereign of the Lunar race a few decades before the great war; while another account makes Magadha contemporaneous with Ayodhyá, and states that the first dynasty in it was commenced by Vrìhadrátha, after whom it was named. Old Sandhá, at all events, was the most conspicuous prince of the line. He distinguished himself by a war with Krishna, who had dethroned and slain his son-in-law, Kangsa, king of Mathoorá, and who was compelled by him to fly to the sea-coast, where he founded Dwárká. A few years later the fame of the Pándavas excited the jealousy of Jarásandhá; and, as both parties aspired to the sovereignty of India, the opportunity was afforded to Krishna to enlist the antipathy of the Pándavas against his old enemy. Jarásandhá thus came to be attacked in his own capital simultaneously by Bheem, Arjun, and Krishna, by the first of whom he was slain; but twenty-three princes of his line continued to reign in Magadha after him, till the last of them, Ripoonjaya, was murdered by

his minister, Sunaka, who placed his own son, Prádyota, on the throne. A catalogue of names is given to us, both as regards the Vrihadráthas and the dynasties that followed, but no details till we come to the time of Nanda, or Mahá-Nanda (B.C. 355), when Alexander the Great invaded India.

We must now go back to our other authorities, the western writers, for an account of the many expeditions against India to which they refer. The first in point of time, leaving out the travelling expedition of Osiris, king of Egypt, was the invasion of Semiramis, queen of Babylon, which is said to have been opposed by one Stabrobates, who was then king of all India. This Stabrobates appears to have been the same as Virasena, otherwise called Sthábarpati, in the Hindu accounts; and Otesias mentions that Semiramis was defeated by him, and that he assembled against her an army of about four millions of men. The next expedition was conducted by Sesostris, king of Egypt, who is said to have overrun all India up to the Ganges. The third invader named was Shishak, or Bacchus, another king of Egypt, who, being very powerful at sea, advanced first to the mouths of the Indus and conquered all the country about that river, and then, doubling Cape Comorin, arrived near the mouths of the Ganges, which seem to have been the extreme limit of his naval expedition. Some authors confound Shishak with Sesostris; others maintain that the two invaders were distinct. They all pretend that Shishak not only conquered the whole of India, but placed a king of his own appointment, one Spartembas, on the throne, whose successors retained it till the invasion of India by Hercules, whenever that may have occurred, the name of Hercules having been severally

identified with Hari (Krishna), Balarám, and Jarásandhá. Before the arrival of Shishak, the people of India are said to have led a pastoral life, being strangers to agriculture and the use of arms; but this could not well have been so if they gave Semiramis the warm reception she is said to have received. Shishak is also said to have introduced among the Hindus the worship of the gods; and this has sufficed to embolden some of our orientalists to identify him with Sákya Muni, the great propagator of Buddhism in India.

Both previous to this time and after it, some Scythic or Tártár invasions of India are said to have occurred, of which no precise dates can be given. Wilford, in one of his essays in the *Asiatic Researches*, refers to an attack in B.C. 2000, when Rájáh Báhu, the king, was defeated, till his son, Ságara, came out with his *agni-astrom*, or fire-arms, and repelled the barbarians. The Mogul chief, Oghuz Khán, whose era we have approximately taken at between B.C. 1800 to 1600, is also said to have invaded India and occupied Cashmere. He had three sons, named Kium, or the Sun, Áy, or the Moon, and Juldus, or the Star; and, we read, that the empire of the Moguls in Tartary was shortly after their time subverted by the Tártárs, on which the descendants of the Sun, Moon, and Star were obliged to disperse. The irruptions into India are said to have continued all through this eventful period. Does this throw any light on the origin of the Solar and Lunar races in India? We wish to assume nothing; our assumption would scarcely have any argument to support it but a bare coincidence of names; even the dates do not precisely accord, for the Solar and Lunar races in India commenced apparently from a still earlier time than that of Oghuz Khán. But where all is

dark, and we have to feel our way through the difficulties that surround us, no apology is necessary to ventilate such problems as arise in the course of our inquiry. Regarding the subsequent Scythic invasions, also, everything is vague and hypothetical. The Takshak, or Serpent, race is said to have visited India at about the same time that the north of Europe was overrun by other swarms from the same hive; and the history of Magadha does show that a usurper named Sheshanāga, or Shesha the Serpent, established himself on the throne of that kingdom in B.C. 777, from whom Nanda and Chandragupta were descended. But the evidence to support the connection of Sheshanāga with the Takshak race, or with any race of Scythians, is purely chimerical; and it is impossible to found any conclusion one way or another on such assumption.

All, then, that can be admitted comes only to this, that from the remotest times India has been exposed to aggressions from almost all quarters—Egyptian, Assyrian, Tartarian, and Persian; and, if we admit the evidence of the Persian records, it must be further conceded that, subsequent to the days of greatest antiquity, India was probably never absolutely independent. The Persian annals speak of an invasion of the country by Cyrus, who does not appear, however, to have made any considerable impression on it beyond the Indus. The next invasion, that of Darius Hystaspes, occurred in the fifth century before Christ, and was preceded by an exploration of the country about the Indus by Scylax, the Persian admiral. What the precise extent of Darius's conquest was is not known; but it would seem that he exacted an exceedingly large tribute, for the amount realised is said to have equalled a third of the entire revenue of the Persian

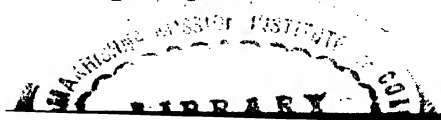
Empire, and Herodotus remarks that, while the tribute of other places was received in silver, that from India was received in gold. From this time some sort of connection always subsisted between India and Persia; for we read that a body of Indian troops served under Xerxes during his expedition to Greece; that Ahasuerus (*Artaxerxes Longimanus*) reigned "from India even unto Ethiopia;"¹ and that Darius Codomannus opposed Alexander with a body of Indians drawn from the most eastern part of his empire.

The sovereignty of Persia was broken up by the victories of Alexander the Great, who next passed over to India, crossed the Indus, and was opposed on the banks of the Jhelum by a king named Porus. We have before remarked that no clear account exists of the princes of the Solar race; and there is certainly nothing to show very precisely how the line became extinct. In the genealogy of the race the name of the last prince but four is given as Prasenjit, and this has been supposed by some writers to be identical with the Porus of the Greeks. If it be so, the line is traced. The very last prince named in the list, Soomitra, is said to have died a short time after the invasion of Alexander the Great, probably leaving no heirs; though the Rájputs of Mewár, the Ráhtores who first established themselves in Kanouj, and afterwards in Central India, and all the princes of Northern India of recent times, have claimed descent from Ráma. Porus, we read, though first taken prisoner, was afterwards restored by Alexander to his kingdom, which was much enlarged. Alexander also wished to cross arms with Mahá-Nanda, who was preparing to receive him; but the progress of the conqueror was stopped on the banks of the Beyáh by the unwillingness

¹ Esther ii. 1.

of his own soldiery to proceed further, and he turned back to Babylon after a short excursion to the mouths of the Indus. According to Plutarch, it was the battle with Porus that took off the edge of the courage of the Macedonian soldiery, and made them unwilling to concern themselves further with the Hindus. It is certain that the disunion of the Hindu princes only rendered the conquests which were achieved by the invaders so easy.

We now come back to Nanda. Of him it is said that he was first simply king of Magadha, but became subsequently, by the force of his arms, the ruler of all India; that like Parusrám, a fabulous hero of the Solar race, who is said to have exterminated the Kshetriyas, he also waged a deadly contest with the warrior tribe; that he had two wives named Ratnávati and Mura, by the first of whom he had eight or nine sons, collectively called the *Sumályadicas*, that is, Sumálya and others, and by the second the celebrated Chandragupta and his brethren. Some accounts make Chandragupta a bastard, as being the son of Mura by Sákátara, the prime-minister of Nanda. It is known that Nanda was murdered by his prime-minister, possibly at the instigation of Mura on her crime being discovered. The *Sumályadicas* succeeded in the first instance, and reigned conjointly according to some authorities, and one after another according to others. Mura had, however, created the vacancy for her own son, and Chandragupta was too clever to let the occasion go by. With the aid of Parvateswara, king of Nepál, and his allies the Javanas or Greeks, and the Sákás or Scythians, Chandragupta succeeded in overturning the reign of his half-brothers, killed them, and stepped to the throne, in B.C. 315. It is said that he retained a large body of Greeks in his pay, who did good service in establishing his power. Some accounts men-



tion that he reigned with justice and equity, while others maintain that he was hated and despised by the people for his cruelties. That he was very powerful is evident, for we read that Seleucus Nicator, who on the partition of Alexander's dominions obtained possession of Babylon and all the country thence to the banks of the Indus, having undertaken an expedition against Magadha, ostensibly to avenge the ill-treatment experienced by the Greeks retained in the service of its king, but really with a view to recover the Macedonian conquests in India, was obliged to give up the idea and to conclude an alliance with Chandragupta, giving him one of his daughters in marriage, and sending an ambassador (Megasthenes) to his Court.

The era of Vikramāditya follows that of Chandragupta and his successors; and one account makes the former the eighth in descent from the latter prince. The capital of Vikramāditya was, however, a distinct place—namely, Avanti, or Ujjain—of which he ascended the throne in B.C. 56. His court was famous for a cluster of illustrious authors, known as the Nine Gems,² that graced it. This was the third great era of Sanskrit literature, the first being the age of the Veds, and the second that of the older Puráns and the great poems called the Rámáyana and the Mahábhárat, which are venerated as much as the Puráns. But Vikramáditya was prized as a great king irrespective of that circumstance, and especially for having opposed the conquest of the Scythians, who had just at this time overturned the Grecian kingdom of Bactria, and were pouring down upon India, of which all the country on

² These were named Amarsingha, Dhanwantari, Varáhamihira, Vararuchi, Ghatakarpara, Kalidás, Betálabhatta, Kshapanaka, and Sanka.

the banks of the Indus to the mouths of that river were already occupied by them. Vikram succeeded in arresting their further progress eastwards, for which service he was vested with the name of *Sákári*, or the foe of the Sákás. But, though the entire subjugation of India was thus prevented, it did not hinder the barbarians from spreading all over the country in small hordes, which formed the germs of those hardy races that afterwards defied the Mahomedan power so long in Rájasthán. In the meantime a powerful enemy to Vikramáditya had arisen in Saliváhana, a king of the Deccan, by whom he was attacked, defeated, and slain. The posterity of Vikramáditya were, however, not deprived of the sovereign power. The conqueror, satisfied with the victory gained by him, retired beyond the Nermuddá, leaving to the sons of the vanquished the throne of Oujein; and the descendants of Vikramáditya continued to reign on it till the time of the Mahomedan invasions.

Perhaps more powerful than Vikramáditya or Saliváhana were the Andhra Rájáhs of the following era, who reigned over Magadha and the Gangetic provinces generally, and were also known by the name of Karnas. One of these kings, at all events, named Mahá-Karna, or Karna-Daharya, aspired to be the lord-paramount of India. It is certain that these kings maintained a fleet of merchantmen, and extended their influence even over the islands of the Eastern Archipelago. They also kept up a constant intercourse with China, a good royal road to which existed through Assam; and, on one occasion, the Chinese Government is said to have sent over an army to assist one Andhra Rájáh in putting down a rebellion in India. The reign of these princes embraced a period of above eight hundred years, the dynasty being

divided into three distinct branches, of—namely, (1) the pure and genuine Andhrās; (2) the Andhra Jaticas, a spurious branch of the family; and (3) the Andhra Bhrityas, or servants of the family, who, after the death of their legitimate sovereigns, divided the kingdom among themselves. The first branch of the dynasty ended in A.D. 436. The second terminated with a king named Poolomá, or Poolomárchisa, a great warrior, whose conquests eastward extended up to the boundaries of China, and who drowned himself in the Ganges in 648. The Bhrityas succeeded when they saw that there was no one else to take up the crown, and divided the country into bits among themselves, upon which Magadha ceased to be reckoned as a powerful kingdom. The fact is, the whole of India was at this time in utter confusion and anarchy, all the great royal races having disappeared, while their vassals had risen on every side and assumed the state and appellation of kings, splitting up the country in different directions. The country, in short, was preparing itself for the reception of the conquerors who were destined to make their appearance in it within a few years.

At about this time the Ráhtores established a new kingdom at Kanouj, under Bāsdeo their king; and it is said that during the reign of this prince, Bahrám Gor, king of Persia, visited India in the disguise of a merchant, to hatch his schemes of conquest. A mere accident led to his being discovered: he was attacked by a mad elephant, which, as a keen sportsman, he killed with a lance; and this feat of hardihood led to a close inquiry on the part of Bāsdeo, that resulted in the stranger being recognised. Upon this the king of Persia was so well received that he was obliged to abandon all thoughts of hostility; and the friendship thus established was

cemented by the marriage of Bahrá́m with a princess of Kanouj, whom, however, he is said to have deserted. After Bá́sdeo, his descendants held Kanouj for a period of eighty years, when the throne was given to or usurped by a prince named Rámdeva, whose reign was chiefly spent in repressing revolts. He was succeeded by his general Pratápa, at the time when the throne of Persia was occupied by Noshirwán the Just, who claimed from the new king a tribute said to have been agreed upon by Bá́sdeo, but which had never been paid; and, on this claim being rejected, a Persian army marched into India and obliged Pratápa to make good the arrears. This greatly increased the internal confusion of the country; but the Hindu annals of the period are exceedingly meagre of information. The kingdom of Kanouj appears, however, to have retained its vitality to a later period; for we read that Ádisoor, king of Bengal, in the eleventh century after Christ, sent to Virasingha, king of Kanouj, for five learned Bráhmans, those in Bengal having much deteriorated.

The next Persian attack of India was led by Noshized, the son of Noshirwán, and was directed against Balabhipore in Surát, through Scinde. This was the original seat of the Udayapore (Oodypore) family, which derived its descent on the one side from Ráma, king of Ayodhyá, and on the other from Noshirwán of Persia, the children of Noshized having, after the conflict, settled among and intermixed with the Hindus. The Arabian invasions which followed were commenced in the seventh century, and continued till the ninth. They were still carried on through Scinde, and were confined to the neighbourhood of Surát, Cambay, and Cheetore, till they were checked by the vigorous resistance of two kings of Chee-

tore, named Báppá and Khomán, after which there were no further invasions for about one hundred and thirty years. But India was too rich, and its general condition known to be too weak, for any longer forbearance on the part of the Mahomedans. When the Káliphat lost its glory, its empire was divided among its great secular feudatories, one of which was converted into the empire of Samaniá. The lieutenant of this empire, who resided at Ghazni, soon after became independent, and, finding his subjects too warlike and turbulent to be easily controlled, gave them plenty of occupation by his expeditions into India. The empire of Ghazni then declined, and that of Ghor rose in its place; but it was all the same so far as India was concerned, the expeditions to it being continued till the principal Hindu monarchies were extinguished, and a Mahomedan sovereignty was founded at Delhi in A.D. 1191. The names of the last Hindu kings who were overthrown were Jaya Chandra of Kanouj, and Prithu Ráj of Ájmere and Delhi, the former said to be lineally descended from Vikramáditya.

From the account given above it will be seen that the Deluge is recognised by the Hindus, though the identity of Satyavratá with Noah is an unauthorised and unnecessary inference. The testimony available to us seems generally to indicate that India was well-peopled before the Flood, in which Satyavratá, Aja, and Prithu, with perhaps all the Brahmádicas and Brahmarishis, were saved, just as Noah was saved elsewhere, and doubtless for the same purpose of repeopling their country. The migration of races from Babel, as given in the Mosaic account, did not apparently in any way affect countries so far to the east as India; and, in the absence of any especial provision for India, the descendants of Shem and

Japheth have been promiscuously spoken of as having replanted it—indirectly, we suppose, through other nations. It remains to this moment undecided whether Sharma or Jayapati is to be recognised as the son of Satyavratá, for the simple reason that the learned are not yet agreed as to whether the Hindus are to be regarded as the descendants of Shem or of Japheth. A descent from Noah indirectly through other nations—that is, after such other nations had sufficiently expanded themselves—is, however, a theory that will not suit the case of India, which seems to have been peopled very early and extensively, to justify assumptions like that of Otesias, that, within two or three centuries after the Flood, Semiramis was opposed and defeated by Stabrobates with an army four millions strong.

There is no doubt, however, that India was subject to barbarian irruptions from the earliest times from the direction of Irán and Tartary, and that its inhabitants, though not derived from those countries, intermingled with the races that occupied them, constantly from the commencement. In this sense, and to this extent, a Scythic or Iranian descent for the Hindus may be freely admitted; and the very existence in the country for ages of a lot of petty princes exercising sovereign authority within a limited jurisdiction, and only occasionally acknowledging the power of a paramount chief, is an argument of great force in favour of such intermixture, indicating that each conqueror who established a footing in the country settled in it with his horde, freely intermixing with the conquered race so as in a short time not to be distinguishable from it. The large hordes thus brought in must have considerably facilitated the planting of the country; and this, we think, fully accounts for the

infinite variety of races in India, with different forms and features peculiar to each.

Simultaneously with the planting of the country, we find the royal race dividing itself into two branches—namely, of the Sun and the Moon. If these distinctive names were assumed from the days of Ikshwáku and Buddha, the derivation we have suggested for them from the Mogul chief Oghuz Khán and his descendants will not stand, though we still acknowledge a great partiality for the idea. The grandson of Buddha, we find, was named Áya, or Áyus, which quite corresponds with the name of the second son of Oghuz, called Áy, or the Moon. The eras of Áya of India and Áy of Tartary seem also very nearly to correspond; and, adhering to our supposition, we infer that the races of the Sun and Moon were probably not so named till after the reign of Áya or Áyus of India, he being identical with the Áy of the Moguls. Against this assumption stands the express statement in the Mogul annals that only two members of the royal family, Kagan and Nayos, escaped from Tartary; notwithstanding which, the name of Áy might still have been perpetuated by his descendants.

The two grand divisions in religion, Bráhmanism and Buddhism, were also started probably from the commencement—*i.e.*, from the age of Ikshwáku and Buddha. But at that time the country was not very populous, while Bráhmanism, moreover, adhered as yet only to the worship inculcated in the Veds, and necessarily did not differ very widely from the philosophical abstractions of Buddha, which accounts for the absence of any contests for supremacy between the two religions from the outset. It was only when the worship of demi-gods and heroes began to be substituted for that of fire, air, and the sun, that the Bráhmans and the Buddhas found themselves at

direct antagonism to each other; and, as the Buddhas by this time formed a large section of the community, the Bráhmans had no alternative but to declare a war of extermination against them, in which, at different ages, Parusrám, Ráma, and Nanda distinguished themselves. The first glorification of Buddhism was followed by the exterminating wars of Parusrám and Ráma. The religion was revived under Sákya Muni in B.C. 588, after which followed the persecutions of Nanda and the Agnikoola Bráhmans of Rájputáná. Idol-worship probably began at about the age when Parusrám lived, which was very near that of Ráma, though precise dates cannot be determined. One story asserts that on Cambyses, king of Persia, having conquered Egypt, the priests of that country, being obliged to fly from it, found their way into India, and there planted and propagated the Egyptian superstition. This would give Bráhmanism a commencement no earlier than B.C. 525; but surely idol-worship in India is of much remoter date, for Ráma is said to have worshipped the image of Párvati, before proceeding to the conquest of Ceylon. Apart from that, our best orientalists are of opinion that Egypt was probably peopled from India—according to Sir William Jones, by a people named Sanganians, who dwelt near the mouths of the Indus, and lived a barbarous and piratical life; and it would be more reasonable, therefore, to suppose that the mythology of Egypt was borrowed from that of India, than that India was indebted to Egypt for a religion which she yet delights to honour. One thing is certain, that a very early communication by sea existed between India and Egypt, and necessarily with all the intermediate countries also.

This brings us to the subject of the early civilisation of India. The division of the country among a large

number of petty kings, each of whom called himself the sovereign lord of the universe, prevented India, as we have stated, from ever becoming a powerful empire ; but, notwithstanding this, she seems in her day to have become really very great in other respects (social, moral, and literary), and long served as a model for imitation to a great part of the ancient world. From the remotest antiquity she was very generally regarded as the cradle of knowledge for the eastern, as Egypt was for the western world ; and, of the two, the Indian cradle was always the better esteemed. Even the Greeks, who owed almost everything to Egypt, considered the Hindus to be the wisest of all nations. The grammar, logic, rhetoric, philosophy, and ethics of India, were particularly prized ; and Pythagoras and Plato seem to have imbibed their wisdom from the same source as Vyasa. The rage for imitation was so great, that even the institution of castes, which has had such an injurious effect on the mother country, was, we find, early adopted, apparently from India, by both Persia and Egypt ; as also was the rite of Suttee by the Tártárs. Similarly, of the religions of India, Buddhism, which has now disappeared from it, was so widely disseminated, that to this day its followers all over the globe equal, if they do not exceed in number, the followers of Christianity, the religion being still extensively prevalent in China, Burmah, Siam, Thibet, Bootán, and Ceylon ; and even Bráhmanism, it is known, had its ancient admirers, while the Bráhmans of the day were justly celebrated all over the world for their wisdom, simplicity of manners, and austerity of life. But what will strike the modern observer as most curious is, that the Hindus of old, whose descendants at this moment raise so many objections to go out of their country, had a particular

penchant for commerce, and traded with the Chinese on one side, and the Persians, Arabs, and Egyptians on the other, and in subsequent ages even with Greece and Rome. The best silks in Persia were brought there by coasting-vessels from India; the finest linens, so prized by the haughty dames of Rome, went thither, from Bengal; and, what is more, we are expressly told that they were carried by native Indians themselves, whose dress and manners are particularly described. We also read, indeed, of fleets starting from the Egyptian ports for the coasts of Malabár and Ceylon, to purchase the products of the East in their own original markets; but the number of vessels that started from India was nearly as great as the number that repaired to it, notwithstanding that there were scarcely any imports to India in return except gold and silver—that is, the value of the articles sold by her. As a rule, India was content in all ages with her own productions and manufactures; or, if she did import any articles, they were only the luxuries and trifles of the western world, commonly associated with her civilisation. We read that Amitraghâta, or the “foe-killer,” a son of Chandragupta, and probably the same with Bindasâra, wrote to Antiochus Soter, the son of Seleucus, to send him a quantity of sweet wine and figs. A better proof of the refinement of old Amitraghâta and his age could not perhaps have been advanced! Unlike, however, the state of things in China, India has not been able to retain such civilisation as she did achieve, though she may not have drifted back to utter barbarism since. Her condition is best typified by her own banyan-tree of world-wide repute, which, after having ascended a certain height, grows downwards and takes root again in the earth.

CHAPTER IV.

PERSIA.

THE name of Persia is supposed to have been derived from Fárs, or Párs, a division of the empire of Irán, and is applied by Europeans to the whole of that kingdom, including all the provinces to the east of the Tigris—namely, Assyria Proper, Media, Parthia, Fárs, and Herkania or Majenderán. Within this tract are several chains of mountains, and large, arid regions interspersed with beautiful valleys; but there are no great rivers, nor many lesser streams or springs. Some parts of the country are, for this reason, subject to great heats, the more so from having few trees to ward off the scorching rays of the sun; but the climate of the central provinces is considered to be salubrious, and the men there are active and robust. The soil generally is sandy and barren, and exceedingly dry; but in several places it is still said to be productive, especially in the valleys, which abound with vegetables of the most varied kind, that can be cultivated to any extent. The pasture-lands, where they exist, are also rich; and both flowers and fruits have a luxuriant growth. Of animals, sheep are abundant; and there are also fine breeds of horses, mules, and camels. The mountains are either bare or thinly clad with under-wood; the salt deserts are very extensive.

The history of the country may be broadly divided into

two parts, ancient and modern ; the first of which begins with much that is fabulous, and terminates with the conquest of the kingdom by the Arabians under Omar, while the second brings up the account from the latter point to the present day. The Persians do not profess to know who the first parents of the human race were. They believe time to be divided into a succession of cycles or periods, like the Yugs of the Hindus, and allege that Mahábud was the person left at the end of the last great cycle, and was consequently the father of the present world. This Mahábud was blessed with a numerous progeny, who originally lived in the caves and clefts of rocks, but whom he taught to construct houses and towns, plant gardens, rear sheep, and make clothing out of the fleeces of their flocks, and also all the benefits of commerce and art. Mahábud had thirteen successors of the same name, during whose reigns the world enjoyed a golden age. The last of these princes, abdicating his throne, retired to a life of penitence and devotion, upon which men began to become wicked, and soon converted the earth into a theatre of rapine and murder. To restore order, a saint named Jyaffram received the divine command to assume the throne, and established the Jyanian dynasty. He was succeeded by his son, Sháh Kuleev, the line extending to Mahábool, whom it has been attempted to identify, on the one side, with Belus of Assyria, and, on the other, with Bali, or Mahá-Bali, of the Hindus. After Mahábool a new dynasty was established by his son Yessan, which terminated with a prince named Ájum, or Yessan-Ájum ; when, the wickedness of mankind having exceeded all bounds, an internecine war broke out which nearly depopulated the earth. The Persian accounts do not anywhere speak of the general Flood. They only assert

that the human race became nearly extinct from mutual enmity and wars.

In the era that succeeded, Kaiomurs became the first monarch of Persia. He is said to have been the son of Yessan-Ájum; but some ecclesiastical writers pretend to recognise him as a grandson of Noah, with the sole object apparently of making the Persian account accord with that of the Bible. The former goes on to say that Kaiomurs had to fight with an army of magicians who were his enemies, and marshalled against them an army of lions, tigers, and panthers; from which it may be inferred that the combatants on his side were utter barbarians (perhaps nomad tribes from the north), while his opponents were the remnants of the old race in Persia, who, being more civilised, were put down as magicians and sorcerers. Kaiomurs defeated his enemies, and then brought his own refractory subjects—"the lions and tigers"—into obedience, "spreading the carpets of equity and benevolence over the habitable world." "Through the influence of his equity," continues the national account, "the magnet ceased to attract iron, and the amber refrained from oppressing the straw; while the sheep contracted alliance with the wolf, and the lion and the deer traversed the deserts together in amity."

After achieving all this the old king retired to his capital, Balkh, where he resigned his throne to his grandson, Houshung, who also proved to be a good sovereign, and founded many cities, and invented many useful arts; being the first to strike out fire from flint-stones, abstract iron from ore and work it into arms, construct aqueducts, and form garments from the skins of sables and foxes. His son and successor, Táhámurs, having made some of the magicians prisoners, was taught by them to read and

write. In his reign the worship of idols was first introduced, originating, it is said, with the commemoration of deceased relatives and friends through the medium of busts and images. The next in succession was the celebrated Jemsheed, the founder of Persepolis, and the discoverer of wine. The invention of many useful arts is attributed to him, and also the division of the people into four classes—namely, of priests, writers, soldiers, and labourers and artisans. The great success of his reign at last made him impious, and he proclaimed himself a god, shortly after which his country was invaded by Zohauk, an Arab or Assyrian prince, before whom Jemsheed was obliged to fly, and by whom he was eventually captured and killed. Zohauk then ascended the throne, setting aside, but for a time only, the dynasty of Kaiomurs, otherwise called the Paishdádian dynasty. His reign was brief. “Like the sledge and anvil, proposing to himself hardness of heart and harshness of countenance, he flung away the veil of shame and the curtain of good faith, so that he daily became more audacious in violating whatever was sacred, and in shedding the blood of the innocent.” His cruelty at last became unbearable; the people revolted from him on all sides; and he was finally captured and killed by a blacksmith named Kawáh, whose apron from that day became the royal standard of Persia—a “badge of heroic poverty,” as Gibbon calls it, “covered by a profusion of precious gems.” It is supposed that the period of Zohauk’s reign was that during which Persia was subject to the Assyrians and Semiramis. Feridoon, a descendant of Táhámurs, was made king on the Paishdádian dynasty being resumed, and his reign was a long and quiet one. He was succeeded by his great-grandson Manuchéher, a good and pious monarch,

who had a wise prime-minister named Sam, whose grandson, Roostum, is the great hero of Persian story. In the reign of Nouzer, the son of Manucheher, Áfrásáib, the son of Pushung, king of Turán (Tartary), invaded and conquered Persia, and ruled over it for twelve years. But Zál, the son of Sam, afterwards drove him out of Fárs, and raised Zoowáh, a descendant of Manucheher, to the throne. The son of Zoowáh, Kershasp, being found unequal to retain it, was substituted by Kaikobád, another descendant of Manucheher, who founded the Kaianian dynasty. The Tártárs under Áfrásáib now again invaded Persia, but were so well received by Roostum that they were only too glad to retire, concluding a peace by which the Oxus was declared to be the boundary between the two empires. The reign of Phraortes, who succeeded Kaikobád, and ruled over both Media and Persia, is omitted by Persian authors, who name Kaikaoos (Cyaxares I.) as the successor of Kaikobád. Kaikaoos had to be twice rescued from the hands of his enemies by Roostum—namely, once from the Tártárs, and on another occasion from the Arabians. But the great event of his reign was another irruption of the Tártárs, led by Áfrásáib, which was again beaten back, in which Roostum fought with and killed his own son Sohráb, who had taken the side of the barbarians, and whom the father, never having seen before, did not recognise. The reign of Astyages, like that of Phraortes, is again omitted by the Persian authors, Kaikhoosroo (Cyrus) being mentioned as the successor of Kaikaoos; which also leaves out the reigns of Cyaxares II. in Media, and Cambyses I. in Persia.

The two thrones of Persia and Media, which had been variously occupied before the time of Cyrus, were united

under him, one being inherited by him from his father, and the other from his maternal uncle, who left no heirs. The history of Persia after this period is best related in the accounts given by the Greeks. The Persian accounts of the reign of Kaikhoosroo are full only of the achievements of Roostum; while all that is reported of the king is, that he took possession of the cities of Samarkand and Bokhárá, and captured Áfrásúib, and killed him. The Greek accounts give much farther information—namely, that Cyrus was elected chief by all the Persian tribes; that he defeated Cræsus, king of Lydia, and took him prisoner, annexing the whole of Asia Minor to his own dominions; that he also conquered Babylon and all its dependent provinces, finally putting an end to the Babylonian Empire; and that the Phœnician cities submitted to him of their own accord. His dominion therefore extended from the Oxus to the Arabian Sea, and from the Indus to the Mediterranean. He is further represented as having ruled over this vast territory with great wisdom and ability, regulated the civil government and the worship of the gods, and, by his own private conduct, established a model for the imitation of kings. The account of his death is differently related. Herodotus says that he was slain in battle with the Massagætæ; while Xenophon mentions that he died in the bosom of his family, exhorting his children to respect the gods, and to love and be faithful to each other. They asked him how his body was to be encased after death. “Enclose it not in gold or silver,” said he; “restore it to its mother earth.” Removing from his story all the romance with which it has been invested, Cyrus still retains the fame of having been one of the greatest potentates of the ancient world. He was certainly happier than the other

great ones whose names occur to us—than Semiramis, Sesostris, and Alexander, one of whom was assassinated. another died by his own hands, and the third from drunkenness.

Cyrus was succeeded by his son Cambyses II., though the Persian accounts place one Lohrásp intermediately on the throne. As often happens in life, the good counsels of the father had fallen on barren ground, and Cambyses proved to be a most unworthy son. His younger brother, Smerdis, was assassinated by his orders; and he married two of his own sisters, Meroe and Atossá, the first of whom he afterwards killed by a kick. In his reign Egypt, which had been first brought under subjection by Cyrus, having revolted, was reconquered, while Lybia and Cyrene submitted to Persia of their own accord; but an expedition directed against Ethiopia was unsuccessful. Cambyses died of a wound received accidentally from his own sword, or, as others report it, killed himself in a fit of madness, upon which Smerdis, the Magian (who personated the brother of Cambyses that was murdered), was proclaimed king. This was an attempt of the Magi to replace a Median on the throne; and the plot was said to have been hatched in the scraglio. But the imposture was soon discovered, whereupon the Persian nobles entered into a conspiracy against the usurper, killed him after a reign of seven months, and raised Darius (the son of Hystaspes, or Gushtásp), one of their own number, to the throne.

The reign of Darius I. was remarkable for the many improvements effected by him in the internal and external administration of the empire. His first conquest was that of Babylon, which had seceded. He next entered India with a large army, and made the Punjáb

and other adjoining territories tributary. He then invaded the country of the Scythians in Europe, by whom he was repulsed; but he succeeded in reducing Thrace and Macedon. The last great idea which possessed him was the subjugation of Greece, and this was the rock upon which the Persian Empire was eventually shattered. The suggestion came from Atossa, the daughter of Cyrus, who had married three husbands in succession—namely, her brother Cambyzes, Smerdis the Magian, and Darius—and who, in the height of her impudence, wished to have Grecian women for her slaves. The revolt of the Asiatic Greeks, and the burning of Sardes, in which the Athenians assisted, fanned the flame. But the army which was sent to carry out the idea was thoroughly beaten at Marathon, and had to retire in confusion. The name of Darius will be better remembered for his having introduced the first regular system of government in Persia. He divided the country into twenty satrapies, and imposed a fixed tribute on each; reorganised the army, and constructed a navy with the assistance of the Phœnicians; and also effected a complete change in religion, by rejecting the idol-worship which had hitherto prevailed and adopting in place of it the creed of Zoroaster (Zerdosht), who is said by some authorities to have flourished in his reign, while others make him a Median or Bactrian king of great antiquity. For all these services Darius has been justly regarded by posterity as the greatest of Persian kings. His one only mistake was the deep-rooted antipathy he bore to the Greeks, which was further fomented in the time of his son by the cabals and intrigues of the Grecian exiles in his court—namely, the Pisistratidae from Athens, and Demaratus from Sparta—who goaded

Xerxes to the war that covered him with discomfiture and shame.

Xerxes I. is represented as an effeminate prince by the Greeks; but the Persians, who speak of him as Isfundear, describe him as a hero as great as their celebrated Roostum. It is scarcely necessary here to refer to all the reverses he experienced in Greece. Athens was captured and burnt; but this was all that he was able to achieve. The naval engagement off Salamis compelled him to return precipitately to Persia, while the army he left behind was afterwards routed at Plataea, the remnants of his fleet being on the same day totally destroyed at Mycale. From having taken the offensive, Persia was after this obliged to maintain for thirty years a defensive war in Asia Minor, where the Greeks aided their colonies against her in their endeavours to establish their independence. As for Xerxes himself, he gave up the rest of his life to licentiousness and ease, in the midst of which he was murdered by Ártabanès, the captain of his guards, while the Persian accounts maintain that Isfundear was killed in fight by the veteran Roostum. The first son of Xerxes was also murdered; and the second being absent in Bactria, the third, Árdísheer Dirázdust (Ártaxerxes I., surnamed Longimanus), ascended the throne. He reigned about forty years, and was much troubled by the victories of the Greeks under Cimon, the revolt of the Egyptians, who were supported by the Athenians, but whom he nevertheless eventually conquered, and the rebellion of his own satrap in Syria. His rightful heir, Ártaxerxes, his only legitimate son, was shortly after killed by a bastard brother named Sogdianus, who in his turn was slain by another bastard brother named Daráb, who ascended the throne as

Darius II., surnamed Nothus, or the bastard. The Persian accounts say that Nothus was the son of Ártaxerxes I., by his own daughter Homai. The morals of the Persian court at this time were so corrupt that there is no unlikelihood in the story. Of Xerxes, it is said that he first made love to his brother's wife, but not succeeding with her, seduced her daughter, who was his own daughter-in-law. The marriage with one's own sister was quite a common thing in the country. Nay, Minutius Felix reproaches the Persians with marrying, or criminally conversing with, their mothers, by whom step-mothers, doubtless, are meant—a natural inference from the practice, commonly observed, of a new king marrying all the young and handsome wives of his predecessor.

The reign of Darius Nothus was much disturbed by constant revolts in different parts of the empire, the greatest being the revolt of the Egyptians, which was not finally put down till the time of Oclius, or Ártaxerxes III. His immediate successor, Ártaxerxes II., had to put down the insurrection of his brother, Cyrus the younger, who was supported against him by a large army of the Greeks; the policy followed at this time, both by Persia and Greece, being to foment against each other the internal quarrels that raged in either kingdom, which found plenty of unpleasant occupation for both. The greatness of the Persian Empire was now already on the wane; the kings were enervated by luxury and indolence; the insurrections and revolts on every side were frequent; and it was being seriously felt that it would not be possible to hold together the distant and disjointed provinces of which the entire dominion was composed. Ártaxerxes III. tried hard to reunite the empire, and succeeded ~~so far that~~ he brought back

Egypt under control; but, abandoning himself to pleasure afterwards, he was poisoned by one of his officers, a third Darius being placed on the throne under the surname of Codomanus. It was during the reign of this king that Alexander the Great carried his arms into Asia. The victory on the Granicus opened to him a path into Asia Minor. It was followed by the victories of Issus and Arbela, which reduced the Persian Empire into a dependency of Macedon. The Persian accounts make Alexander the bastard son of Darius Nothus, to whom Olympias is said to have been first given by her father, but who rejected her on finding her breath to be offensive. The vanity of the nation must have invented this story to soften down the shame and indignity of the Greek conquest to which they were obliged to submit.

On the sudden death of Alexander at Babylon, the generals of his army divided his vast empire among themselves; and Syria and Babylon, including Persia, fell to the share of Seleucus, who assumed the name of Nicator, or the conqueror, and established the dynasty of the Seleucidæ. He was succeeded by his son Antiochus Soter; and he by Antiochus Theos, in whose reign a tributary chief of the name of Arsaces (Ashk) revolted, slew the viceroy left by Antiochus in Persia, and founded, in B.C. 256, what is called by western writers the Parthian dynasty of the Arsacidæ, which probably was of Scythic origin. Arsaces invited all the chiefs of provinces to join him in a move against the Seleucidæ, with a view to maintain their independence and free Persia from a foreign yoke. For this reason the era is called by eastern authors the "Mulook-u-Tuaif," or commonwealth of tribes. The detailed history given by them is a mere catalogue of names. The western writers

divide the epoch into three distinct periods—namely, (1) the Syrian period, which extended from B.C. 256 to 130, and embraced the reign of seven kings, and was distinguished by reiterated wars with the Seleucidæ till the Parthian Empire was for ever freed from the attacks of the Syrian kings; (2) the period of the eastern nomad wars, extending from B.C. 130 to 53, and embracing the reign of five kings, during which violent wars were waged by Parthia with the nomad tribes of Central Asia, and its power greatly weakened; and (3) the Roman period, extending from B.C. 53 to A.D. 226, and embracing the reign of seventeen kings, which was mainly occupied by wars with Rome. Regarding this last period the Persian historians furnish no information whatever; but the accounts given by the western writers show that all the efforts made by the Romans to reduce Parthia were effectually repulsed, and that one Roman army, commanded by Crassus the Triumvir in person, was completely massacred in the reign of Orodes, the Parthian king, by his general named Surena. Eventually, however, the Parthians got divided amongst themselves, and this produced a state of anarchy, which led to the rebellion of Ārdisheer Babigan (Ārtaxerxes, the son of Babek), a common soldier, but said to be descended from Isfunder, or Xerxes I. He had served for some time as a general of Ārtaban, the last Parthian king, and only rebelled on being driven into exile, after which he defeated Ārtaban in three great battles, in the last of which Ārtaban was slain; and thus was founded the Sassanian dynasty, in A.D. 226.

Ārdisheer proved to be a great king, and extended his dominions considerably. The name of Parthia, which the western writers had given to Persia after the death of

Alexander, ceased on his elevation, and his own countrymen hailed him as the restorer of the old empire, which was created by Cyrus and lost by Darius Codomanus. The disobedient satraps of the empire, who under the reign of the Ársacidæ had arrogated feudal independence, were reduced by him; and every intermediate power between the throne and the people was abolished. He also restored to the country the doctrines of Zoroaster, which had given way to idol-worship for several years. At last, sated with success, he resigned the government, in A.D. 240, to his son Sháhpoor, a worthy successor, who carried his arms into the Roman territories, defeated and took captive the Emperor Valerian, and raised an emperor himself—namely, Cyriades, a fugitive of Antioch—who wore the royal honours for a short period. The next king of any note was Nársi, or Nárses, who at first subdued the whole of Armenia, and gave the Emperor Galerius a signal defeat, but was in the end obliged to submit to Rome, and to surrender the province of Media, then known as Aderbiján. His grandson, Sháhpoor II., was more fortunate. He first chastised the Arabs, who had been committing many atrocities in Persia; and then, turning his arms against the Romans, recovered from the emperor the territory that had been given up by Nárses, obtaining with it the city of Nisibis, and again reducing Armenia into a province of Persia. After three or four intermediate princes of little note, Bahrám V., commonly known as Bahrám Gor, ascended the throne in A.D. 420. His munificence, virtue, and valour have all been very highly praised. He repulsed an attack of the Tártárs conducted by the khán of Transoxianá, made a successful incursion into the Arabian territories, and maintained an unequal contest with the Emperor Theodosius, which ended in a

truce. He is also reported to have visited India in disguise, where he was discovered, and married to a princess of Kanouj. The ruling passion of his life was the love of the chase; his favourite game being the pursuit of the *Gor*, or wild ass, which accounts for his peculiar surname. He met his death by a fall from his horse, and was succeeded by his son Yezdijird II.

The reigns of Yezdijird II. and Hoormuzd may be passed over as eventless. Firoze (Perosis), the next king, is best known for his alliances and wars with the chief of the White Huns, who possessed Transoxianá, and who at last defeated and killed him. He was succeeded by Pallas (Valens) and Kobád (Cabadés), the last of whom carried on a successful war with the Emperor Anastasius, till the Romans, weary of the constant inroads of the Persians, founded a colony and impregnable fortress at Dárá, at a distance of fourteen miles from Nisibis, which the Persians complained of as a direct violation of the treaties subsisting between the two nations.

The son of Kobád was Noshirwán, surnamed the Just, better known to the Romans by the formidable name of Chosroes I., whose reign was celebrated as well for military exploits as for a wise and useful reorganisation of the government. Noshirwán fought with three Roman emperors—Justinian, Justin II., and Tiberius II., reduced Syria, captured Antioch, and extended his empire to the shores of the Mediterranean. He at the same time conquered from the Tártárs all the countries beyond the Oxus, as far as Fergháná; from India, all the provinces west of the Indus; and several districts from Arabia. In regulating his empire, he divided it into four great governments, established a fixed and moderate land-tax, and instituted strict regulations for preserving the discipline of his army.

Over and above all this, he encouraged letters and learned men; collected and translated the literature of Greece and Rome; and borrowed from the Hindus the *Hitopadesa*, which for several ages was recognised as an original Persian production. It was during the time of this sovereign that Mahomet was born at Meccá; and it is said that the latter used to boast of his good fortune in coming to the earth when so good a king was reigning on it.

The empire of Persia began to break down after the death of Noshirwán. His son, Hoormuzd IV., was not equal to the government, and was, after a short reign, set aside by his general, Bahrám; but Khoosroo Purvez (Chosroes II.), the son of Hoormuzd, having obtained the aid of an army from the Emperor Maurice, was able to defeat Bahrám and to ascend the throne. Khoosroo was grateful to Maurice for the assistance given to him; and, on Maurice being slain, he took the side of his son, invaded the Roman territories, and subdued several strong places, while he pillaged the rest. This hostility was repaid by the Emperor Heraclius, who compelled Khoosroo to fly, and the opportunity was taken by his own son Schironeh (Siroes) to seize and consign him to a dungeon, where he was famished and tortured to death. The reign of the parricide was extremely brief, only eight months, within which time he killed eighteen of his half-brothers, and made love to several of his step-mothers, one of whom killed herself to elude him. After this followed four years of anarchy, during which two females, Pooran-dokht, and Árzem-dokht, were raised to the throne. In A.D. 632, Yezdijird (Isdegerdes) III., a grandson of Khoosroo, obtained the crown; and it was in his reign that the empire of Persia was subverted by the Arabians, or, as the Persian authors report it, "by a band of lizard-eaters," the last

representatives of the Sassanian dynasty finding refuge in the distant court of China. The first attacks of the Arabs were made during the reign of Pooran-dokht, but were twice repelled by her general, Mehrán, the celebrated Durufsh Kawáni, or apron of Kawáh, being displayed on both occasions. The standard was afterwards captured by Syed-ben-Wákáss, the general of Ómar, upon which reverses followed; and Persia submitted to the Arabs after two signal defeats at Kudscáh and Nahávand, the last battle being fought in A.D. 641. The subsequent history of the dynasties of the Arabs, the Turks or Seljuk Tártárs, and the Moguls do not affect our present inquiry.

In the account, as given above, we have not referred to the version of Josephus and the Bible, that Persia was anciently called Elam, from Elam the son of Shem, by whom it was peopled. This stands as an unsupported statement, without throwing any light on the subject beyond what is afforded by the mention of the name of Chedorlaomer as one of the ancient kings of the country who was defeated by Abraham. It does not at all explain the peopling of a large kingdom, having an antiquity quite as remote as that of India and China, with both of which it must have been co-existent. We have therefore preferred to rely on the records of the ancient Persians themselves, and such other profane annals as were accessible to us, which, if they be dark to some extent from an unnatural mixture of fables and pretensions, are not barren of information. It will be seen from what we have stated that the Persian writers, though giving the history of their country from the commencement of time, do not betray the knowledge of any deluge, partial or complete. It may be safely presumed from this that Irán, which was their original country, did not suffer from the Flood; and

this exemption from the visitation must also have extended to Turán (Scythia or Tartary), the high table-land of Central Asia, from which all the nomad hordes that peopled Persia appear to have been drawn. The total ignorance of both races of an event so generally recognised by other ancient nations is thus easily accounted for.

Curiously enough, however, the Persian writers acknowledge the general depravation of mankind at about the time when the Deluge occurred in other countries, and assert that in their own country the human race was nearly extirpated by mutual slaughter and destruction. The account given by the *Zendávestá* is somewhat different. It says that on Airyana Veijo (Irán) being selected by Áhoormazd (God) for the residence of the Persians, Áhriman (the author of evil) visited it with a plague and depopulated it, upon which the remnants of the population were compelled to emigrate to Fárs, or Pársis. But, in point of fact, we do not see that Irán was given up in this way: it was migrated from, not abandoned. What really occurred was probably this, that the two contiguous countries of Irán and Turán fell out for the first time at the period referred to, and that, in one of the violent collisions that followed, a great many people in Irán were slain, which induced some of the rest to fly from it to Fárs. But, if the hostility of Turán thinned the population of Persia in this way at this time, it was that hostility also which fully re-peopled it during the ages that followed. No doubt some benefit was derived by Persia from the migration of nations from Babel, by its very nearness to the spot; but it had no particular reason to be entirely dependent on the procreative power of Elam and his children when the fecund hive of the north, which was full of the generations born in it from the commencement of

time, was already throwing out its superfluous hordes. The incursions of these hordes into Persia were constant, and were renewed as often as they were repelled; and, even when they were unsuccessful, they always left behind them a heavy deposit of barbarians for the better colonisation of the country. Nor were all their incursions unsuccessful. The very first prince of the second era of Persian history, Kaiomurs, if not himself a Tártár, appears to have fought at the head of Tártárs for his throne, and to have had them afterwards for his subjects. In later years the conquest of Áfrásáib greatly facilitated the planting of the country; and we would not, perhaps, be altogether wrong if we took Cyrus himself as having been originally the *Khákán* of a large nomad horde.

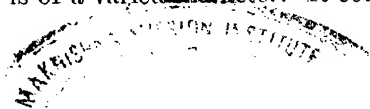
Thus peopled, Persia had great facilities of being early civilised. Her intercourse with India was constant, particularly in very remote times, and even her language seems to have been derived from the Indian stock. Originally, the people of Persia were herdsmen and shepherds, subdivided into hordes distinguished from one another by different modes of life. The king Jemsheed was the first to classify them properly, and to assign them several duties and occupations—a distinction apparently borrowed from India, or derived from a common source. Jemsheed also introduced among his people a knowledge of agriculture, tillage, and cattle-breeding. He was, moreover, their first legislator, and established a rude system of government, which was scarcely better developed in the days of Cyrus and Cambyses. The people of Persia were very ignorant in those ages, and the only government then understood was the collection of tributes from persons who could be made to pay them. It was not till the era of Darius Hystaspes that this state of things was improved. In

time, however, the Persians became a very civilised nation. Of course their government was never anything but an arbitrary one ; but, in this respect, it scarcely differed from the other governments in Asia. Possibly, the power of the king was more absolute than in some other countries, being uncircumscribed within any limits either by regulations or usage ; but, in actual practice, many privileges were allowed to the people, especially to the merchant and the soldier classes : and, if the power of the king was very arbitrary, nothing less so would have held together the turbulent tributaries and wild nomad tribes over whom it was exercised. One great defect in the constitution was that the succession to the throne was not defined, and this was the cause of constant disputes which could not but distract and weaken the empire.

The manners and habits of the early Persians were very simple ; but it is said that great hardihood was combined with this simplicity, the youths being all taught to ride, and also inured to the use of arms, particularly to shoot with the bow with dexterity. It does not appear, however, that they ever made very efficient soldiers. They were warriors by profession and training, and had a sense of gallantry and national honour, with much of the impetuosity which is mistaken for valour. But they had not that intrepid hardihood which makes the real soldier ; they trusted more to their numbers than to their courage ; they knew nothing whatever of discipline : and hence, all their pretensions and weakness were at once exposed the moment they came in contact with the Greeks. Their great hero Isfandear (Xerxes), with two millions of men at his back, went to Greece only to return covered with disgrace and confusion ; while Alexander, with an avenging army of thirty thousand men, not only overran, but

annexed the whole of the Persian dominions. In later times—in the days of the Parthian empire, and afterwards—the Persians appear, indeed, to have not unsuccessfully contended with Rome; but this happened for the most part when the Roman power had well-nigh ceased to be formidable to any but its own oppressed subjects. The Persians also maintained, from the very commencement of their existence to comparatively modern days, a constant struggle with the Tártárs. Here both parties were generally well-matched, and yet the Persians often fared the worst.

The manners of the kings and nobles of Persia were almost at all times exceedingly luxurious and dissolute, though exhibiting much outward polish and refinement. The civilisation attained by the nation culminated in the reign of Noshirwán, much of the progress made by them being attributable to their constant intercourse with the western powers, though doubtless the connection with Greece was in other respects exceedingly unfortunate. The religion of the first Persians consisted of the worship of one God; but this soon gave way to the adoration of the sun, planets, and fire, and that again to idol-worship, till the adoration of one God was re-established by Zoroáster in the time of Darius Hystaspes, apparently along with the adoration of fire. Zoroáster continued the rite (but did not originate it) of keeping up a burning flame continually. This is so very similar to the rite of *agnihotra*, as practised by the Bráhmans in India, that it is not improbable that one was borrowed from the other. The national religion of Persia now is Mahomedanism, as observed by the Sheáh sect. The national character, also, has considerably altered with its faith, and unfortunately for the worse. The literature of the country is of a varied character. It comprises



many works on theology and ethics, mostly derived from the Grecian school. Of sciences, the knowledge of the Persians has always been very limited; but they have, on the other hand, a countless number of books on poetry.

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ASSYRIA.

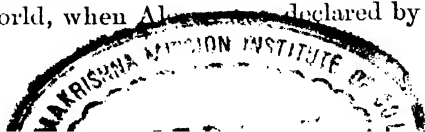
CHAPTER V.

ASSYRIA, MEDIA, LYDIA, AND TARTARY.

Assyria.

ASSYRIA and Babylon appear from the commencement to have formed but one empire; it is not necessary, therefore, to notice them separately. The country being well watered, and for the most part low and flat, was originally very fertile, but has since been decaying, and running into wilderness. Its climate was temperate and wholesome during the greater portion of the year, but very dangerous at particular seasons. Herodotus says, that in the land of the Assyrians it seldom rained; but the periodical overflowings of the Tigris and the Euphrates made amends for this general dearth of water, and the industry of the inhabitants supplied whatever else was wanted, by the excavation of canals, which cooled the air and softened the soil, and rewarded the labours of irrigation by yielding bumper crops of corn. The products comprised wheat, barley, millet, and sesame; also honey, wine, olives, and figs: and, the yield being more plentiful than was required for the country, a lively commerce by land was carried on from the earliest times with Persia, and a maritime trade, possibly, with India, and certainly with the West.

The fabulous history of the country commences with the creation of the world, when Adam was declared by God



Himself to be the pastor of His people. Ten kings in all are said to have reigned over it from the Creation to the Flood, the last being named Xixuthrus. During this time the knowledge of letters, arts, and sciences, and, in fact, of all useful requirements, was taught to mankind by a strange being, partly man and partly fish, named Oanines, who came out from the sea daily to communicate his instruction. The Deluge occurred in the reign of Xixuthrus, who was directed by Saturn in a dream to build a ship, and to put into it whatever he desired to preserve. The ship rested on a mountain, and when the waters abated all who were in it came out; but Xixuthrus, his wife, his daughter, and the pilot, who had first disembarked, were called away by name to dwell with the gods, which probably means that they lost their lives by some accident—perhaps by dropping off from the mountain.

The above is the account of Berosus, who collected the antiquities of the Assyrian Empire. It does not differ much from the Mosaic history of the world before the Flood, the names of Adam and Noah being substituted for those of Alorus and Xixuthrus. The history of the empire after the Flood commences with Nimrod—the son of Chus, the son of Ham—who is spoken of in the Bible as a “mighty hunter before the Lord.” The capital of the country was Babylon, which owed its origin to the foolish vanity of the immediate descendants of Noah, or Xixuthrus, who longed for the erection of a tower to render their names immortal. The tower thus raised was thrown down by a hurricane; but it is difficult now to determine whether it was built and destroyed before or after the time of Nimrod. Its ruins are called Birs Nimroud; but that does not settle the question one way or the other, the site

having been built upon a second time after the destruction of the tower. The probability is that Nimrod came back after the general dispersion of nations from Babylon, when his father, Chus, went out and settled in Ethiopia, and that, on the city being then rebuilt, he was worshipped in it as a god, under the name of Belus. Babylon thus became the capital of the province of Shinár; and, having afterwards succeeded in establishing an empire around it, Nimrod went out from the land of Shinár and built another city in the northern confines of his empire, which he named Nineveh, after his son Ninus, whom he wanted to immortalise.

Nimrod was succeeded by Ninus, who made Nineveh the largest and noblest city in the world. He also, was a great captain, like his father, and extended his conquests far and wide, to Arabia and Egypt in one direction, and to Media and Bactria in another. For the conquest of Bactria he is said to have assembled an army of nearly two millions of men; notwithstanding which he had to fight very hard for its reduction. In this war he was assisted by the genius of Semiramis, or Samáraymat, the wife of one of his officers, named Menon; and, being smitten by her courage and beauty, he asked her husband to give her up to him, upon which Menon killed himself in rage and despair. Another account asserts that Semiramis was only a common courtesan, whose grace and beauty having attracted the king, he lived with her for several years before he agreed to make her his wife. She was eventually raised to the imperial bed, and the issue of the marriage was a weak prince, named Niyyas. For a long time after her husband's death, however, the sovereign power was actually exercised by Semiramis alone, whose aptitude for business was as uncommon as her courage.

She first turned her energies to beautify Babylon, which owed much of its original magnificence to her exertions. Next, she enlarged by her conquests the dominions left by her husband, conquering Ethiopia on one side, and Persia and Media on the other. She also invaded India with an army nearly three and a half millions strong, but was repulsed by Stabrobates, the king of that country. On returning from this last expedition she found that her son was conspiring against her, upon which she voluntarily abdicated the throne, notwithstanding which she was murdered. One account says that she acknowledged an incestuous passion for her son, and asked him to satisfy her wishes, whereupon he killed her with his own hands. The idea is simply preposterous, since Semiramis was, at this time, in her sixty-second year; but her life generally had been a very wanton one, as, ever after the death of Ninus, she is said to have daily taken to her arms the comeliest men of her army by turns. Alexander found an inscription on the frontiers of Scythia, in which Semiramis is thus made to speak of herself: "Nature gave me the body of a woman; but my actions equalled me to the most valiant of men. I governed the empire of Ninus, which towards the east touches the river Hinanum (the Indus), towards the south the country of incense and myrrh (Arabia Felix), towards the north the Sákás (Scythians) and the Sogdians. Before me no Assyrian had seen the sea; I have seen four where no one goes, so distant are they: what power opposes their overflowings? I compelled the rivers to flow where I desired, and I desired only where they could be useful; I rendered fruitful the barren land by watering it with my rivers; I erected impregnable fortresses; I pierced with roads inaccessible

rocks; I paved with my own money highways where before were seen only the footsteps of wild beasts. And in the midst of all these occupations I found time enough for me and my friends." The conclusion of this bravado almost reads as an acknowledgment of the licentious life which she is said to have followed. The oracle had foretold that in one part of Asia she would be worshipped after death as a god; and the learned affect that Semiramis and the goddess Shámá Devi of India are one.

The successors of Semiramis for thirty generations were exceedingly weak, of whom all that has been certainly recorded is that they lived and died in their palaces at Nineveh, whiling away their time in hunting tame lions and wild asses. It was during the government of these princes that the tables were turned by the Egyptians, who, having before been conquered by the Assyrians, now overran Assyria, in B.C. 1491, under the lead of their valiant sovereign Sesostris. The power of Sesostris, however, died with him, and was not sustained by his successors, and Assyria was on that account soon able to regain her independence without much exertion of vigour on the part of her native princes.

The best remembered of the Assyrian kings are: Tiglath-Pileser I., whose reign forms an era in Assyrian history, and who extended the limits of his power from Babylon on one side to the Mediterranean on the other; Asoor¹-Názir-Pál, who was passionately fond of the chase, and was a great builder; Salmanassar II., in whose time the Assyrians first came in direct contact with the Israelites; Tiglath-Pileser II., who waged several wars with Syria, and annexed nineteen districts to Assyria;

¹ Query—Of the *Asoor* race, as distinguished from the *Devatá* race of India?

Sárgon, who defeated the Israelites and carried them into captivity, and was afterwards, throughout his reign, busy in consolidating his empire, and in improving and beautifying Nineveh; Sennácherib, who seems to have been conspicuous for the vices of his race, and is best known to us for his attack of, and repulse from, Jerusalem; Ésarhaddon, who made himself master of Babylon, and reunited it to the Assyrian empire; Asoor²-Bani-Pál, more commonly called Sárdanapalus, whom the Greeks speak of as an exceedingly effeminate sovereign, while the Assyrian inscriptions describe him as one of the greatest warriors of his age; and Saracus, the son of Sárdanapalus, in whom the weakness of the Assyrian character appears to have culminated, and who, on his officers rebelling against him, is said to have raised a pile of wood, in which he burnt himself, his women, and his treasures, upon which the Assyrian Empire was divided among the conspirators, and branched into the three kingdoms of Babylon, Nineveh, and Media.

Of the distinct kings of Babylon, the only names to be noted are those of Belasis, or Nabonassar, who divided the Assyrian Empire with Tiglath-Pilesur II.; his successor, Merodach-Baladan, who was contemporaneous with Sárgon and Sennácherib; Nabopolassar, originally an officer in the service of Nineveh, but who afterwards revolted and established the independence of Babylon; Nebuchadnezzar, his son, by whom Babylon was greatly improved, if not wholly re-erected; Evil-Merodach, known only for his debaucheries, but whose wife Nitocris was a remarkable woman, who erected many noble edifices in Babylon; and, lastly, Belsházzar, in whose reign the kingdom was taken by the Medes and the Persians.

The antiquity of the Assyrian Empire is unquestioned; but the account we have of it is very incomplete. Of the

² See note on previous page.

government of the country we know little; but the people are understood to have possessed fixed abodes and political institutions from the earliest times; and, if the story about the tower be true, it is more than probable that it was here that the first notions regarding fixed abodes and political institutions were conceived. The government, when fully formed, was apparently despotic and even tyrannical; the laws were vague and uncertain; and greater weight was attached by the people to the varying passions and caprices of the king. Many of the kings even claimed divine worship; but the national religion was Sabea, and consisted in the adoration of the stars, though idols appear to have been afterwards added to their number. Of this religion the Chaldees were the priests; they are also said to have cultivated philosophy and the sciences, especially astronomy, and to have recorded observations of the heavenly bodies some two thousand years before the Christian era. Of the civilisation of the people the best proofs were in the commerce they carried on by land and water; and also, to some extent, in the superbness of the edifices they constructed in both Babylon and Nineveh. There is no doubt, however, that they were extremely luxurious and effeminate, as the Greeks have represented them, that representation having in no way been disproved by their inscriptions and monuments.

Media.

Media was so called from Madai, the third son of Japheth, who peopled it; though some pretend to deduce the name from Medus, a son of Medea and Jason, and others from Medea herself, who is said to have retired to it on being forsaken by her lover. There is no history of the country anterior to the Flood, but possibly that of

Persia embraced it. The mountains and forests of Media being extensive, the climate of it was excessively cold. The part contiguous to the Caspian was unhealthy, on account of the vapours rising from that sea; but of other places in it the air was very wholesome, though they were all subject to heavy rains and violent storms. The Medes were at one time the ruling nation, and a very warlike people, and they had their own government and laws—those laws which are referred to in the Bible as being unchangeable.³ They were governed by their own sovereigns till the time of Ninus, the son of Nimrod, who conquered their king, Pharnus, and annexed Media to the Assyrian Empire. Subsequently, the weakness of the Assyrians becoming conspicuous, the Medes were able to reorganise themselves into a great power, though the history of this period is not very well known to us. Their independence appears to have been first established by a general named Arbaces, who was succeeded by one Dejoces, who, by great tact and prudence, prevailed on the people to elect him as their king. The name of Dejoces appears in the Assyrian inscriptions, and he is said to have been a very subtle and crafty man, by whose reign, however, Media was largely benefited. He founded and furnished a new capital named Ecbátaná, humanised and softened the manners of the people, made laws for their good government, and never engaged in war with any of the neighbouring powers.

Dejoces died in about B.C. 650, leaving his dominions to his son, Phraortes, who was of a martial disposition. The new king soon picked a quarrel with the Persians, and, getting the better of them, annexed their country. He also subdued several other of the neighbouring

nations, and was at last emboldened to attack the Assyrians, by whom he was defeated and slain. His son, Cyaxares I., eagerly went forward to revenge his father's death, and, acting in concert with Nabopolassar of Babylon, took and destroyed Nineveh; but all further conquests were suspended by an irruption of the Scythians, which compelled Cyaxares to fly to the defence of his own kingdom which was being devastated by them. At first the Medes were defeated by the Scythians, by whom the whole of Media was overrun and held for several years; but, eventually, by a stratagem and pretence of friendship, Cyaxares succeeded in inveigling the barbarians to a general feast, where they were made drunk and massacred, those who escaped finding refuge in Lydia. This caused a disagreement between the Medes and the Lydians, and led to a war which lasted for five years, till it was accidentally brought to a favourable termination. While the last battle was being fought a total eclipse of the sun came on, and the combatants on both sides, being equally frightened by an event so unusual, interpreted it as an expression of the displeasure of the gods at their antagonism, and patched up a peace on the field of battle, which was rendered inviolable by the marriage of the daughter of the Lydian king with the son of the king of Media.

Cyaxares was succeeded by his son Astyages, who had two children—one a son, who succeeded him in Media as Cyaxares II.; the other a daughter, who was married to Cambyses, prince of Persia. As Cyaxares II. died childless, the son of Cambyses, Cyrus, succeeded to the thrones of both Media and Persia, and thus did the two kingdoms come to be united.

The claims of Media to ~~great antiquity~~ ^{great antiquity} are fully estab-

lished by the constant blinding of its history from the earliest times with the histories of Assyria and Persia. The nearness of the country to Babylon rendered it impossible that it should be overlooked by the colonising parties that migrated thence on the confusion of languages; and, in process of time, it also received many immigrants from the adjacent countries, who were invited to settle in it by the fruitfulness of its soil, which probably accounts for the people having become so early divided into a large number of tribes. A short while after being thus colonised, Media became a subject kingdom, and continued to be so for a considerable time, till the decline of the Assyrian power. Its subsequent independence did not exceed a period of two hundred years, for twenty-eight out of which it was held under partial subjection by the Seythians, after which it was annexed to Persia. It is not surprising, therefore, that, from being a very warlike nation at the commencement, the Medes soon became one of the most effeminate in Asia. Some authors charge them with having introduced the practice of castrating men, though others attribute that to the Persians. We have noticed the existence of eunuchs in China, and infer that the art of emasculation must have been everywhere fortuitously learnt. All the crime and effeminacy in Media followed the subjection of the country by the Persians: Cyaxares left a very powerful empire behind him.

Lydia.

Lydia derived its name from Lydus, the son of Atys, who founded its first dynasty of kings. Like Media, this country also has no history prior to the Flood; but there is no doubt that the Lydians were a very ancient people,

since their second dynasty of kings, the Heraclidæ, or descendants of Hercules, began to reign before the Trojan war, in succession to a long line of sovereigns called the Attyadæ. The riches of the country were well known to the ancients. Being watered by many rivers, its soil was extremely fruitful, and, produced a large variety of grains. It was still more celebrated for its exquisite wines, and was rich also in mines, from which Croesus is said to have drawn his immense wealth. Of its trade no particular information exists; but its capital, Sardes, was a commercial city of great importance, besides being the principal market for slaves, and the manufactures of Lydia were reported to be of various kinds, though consisting only of articles of luxury.

The first king of Lydia was Manes, the son of the North; possibly of mean extraction. He was succeeded by his son Cotys; he by his son Atys; and he by Lydus, who gave his name to the country. Of the kings that followed there is a long catalogue of names; but no events worthy of notice are mentioned. The second dynasty commenced in B.C. 1223, with Argon, the great-grandson of Alcæus, the son of Hercules. Of the successors of Argon very little is stated till we come to the last king of the line, named Candaules, who had the misfortune of having a handsome wife, who, in concert with her lover, Gyges, one of the chief officers of the court, had her husband murdered. Gyges succeeded to the throne in B.C. 727, commencing a new dynasty named the Mermaidæ. In the reign of his son Ardyes, the Cimmerians, expelled from Europe, invaded and overran all Asia Minor, and possessed themselves of Sardes, which was not recovered till the reign of Alyattes, the grandson of Ardyes, who drove out the Scythians. A disagree-

ment with the Medians was also settled by Alyattes in an amicable manner, as has been noticed already.

The successor of Alyattes was his son Cræsus, whose name has become a synonym for great riches. He was a brave warrior, and conquered all the provinces contiguous to Lydia—namely, Paphlagonia, Bithynia, Pamphylia, and all the countries of the Carians, Ionians, Dorians, and Æolians; and he will perhaps be yet better remembered as a liberal patron of learning and learned men. He took particular delight in literature and the sciences; and his good-nature and affable manners have been much extolled. But with these virtues he had one great weakness: he prized his riches and magnificence unduly, and thought himself very happy on that account, till he was undeceived by Solon when he visited his court, and by the practical lesson taught him by Cyrus, king of Persia, whom he had wished to conquer, but who defeated him and took him prisoner, in B.C. 549, annexing the whole of his dominions to Persia.

The petty States of Asia Minor do not require to be separately noticed, not having been particularly distinguished in any way in ancient times; and we have referred to Lydia only because with it almost the whole of Asia Minor was absorbed into the Persian Empire. All these States were colonised originally, more or less, by immigrants from the interior of Asia, and subsequently also by immigrants from Greece; and, from the time of Troy downwards, they were mainly known in history as the theatre of every war fought out between the nations of Europe and Asia. In Lydia, the only Scythic irruption was that of the Cimmerians in the seventh century before Christ, and it is said that they held a part of the country for several years; but this was long after

it was fully peopled. Josephus, and after him all the ecclesiastical writers, attribute the planting of the country to Lud, the fourth son of Shem; but this opinion has since been generally rejected, as having no foundation beyond a mere similitude of names. The government of Lydia was absolute and hereditary. The character of the people was very warlike at the outset, but afterwards became equally voluptuous and effeminate. Their religion, manners, and customs resembled those of the Greeks and Trojans; but they had one disgraceful custom peculiar to themselves: they allowed their daughters to prostitute their bodies that they might earn a competent dowry to enable them to marry.

Tartary.

It is not easy to fix the exact boundaries of Tartary, which at different times has been known by different names, and appears also to have possessed different dimensions. The Scythia of ancient times comprehended a very considerable part of the globe, from the frozen ocean on the north, to the Caucasus, the Hindu Koosh, and the Himálayá Mountains on the south; from the confines of Europe on the west, to those of China, or rather, passing by the north of China, to the Sea of Japan and the Pacific Ocean on the east. Even the dimensions of modern Tartary, which embrace a smaller territory, include all the country between the Caspian Sea on the west, and the Imaus, or Altain Mountains, on the east, and from Siberia on the north, to the Hindu Koosh and the river Oxus on the south. The territory thus bounded has been the home of a succession of warlike tribes, known from time immemorial indiscriminately under the designations of Scythians, Tártárs, Moguls, Huns, Kálmuks, Mántchoos, Uzbegs, Sungarians, Getaës,

Massagetae, Tungaosies, and Turks, all supposed to have been derived from one primary stock, which probably originated with the creation of the world. For a long series of ages almost all these tribes were nomads in the strictest sense of the word, their situation, wants, and habits being the same; all too impatient to cultivate the earth, and too restless to remain stationary; all equally without cities or fixed abodes, and recognising no political association but a patriarchal government. Their lands were barren and boundless, fit only for pasture; and all their riches consisted of flocks of horses, camels, sheep, and goats. They carried their families with them in large waggons, and ranged from place to place in search of conquests or pleasure; living entirely on the flesh and milk of their own flocks, and on such fruits as they found growing wild; at one time giving evidence of their extraordinary abstinence, at another repaying that self-denial with a voraciousness equally extraordinary when the occasion for abstinence was over. Of such a people the historical accounts that did exist must necessarily have been extremely vague and indefinite; of many there never were any accounts at all. It is scarcely possible, therefore, to give any continuous narrative in respect to them.

The following is a list of the Scythic kings mentioned by western writers, but without any note of time or succession, and scarcely any particulars as to the tribes or nations over whom they ruled:—

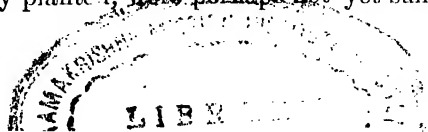
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|--------------|-------------------|-------------------|
| 1. Scythes. | 8. Indathyrus. | 15. Spárgapithes. |
| 2. Napis. | 9. Tárgitáus. | 16. Ariapithes. |
| 3. Phithrá. | 10. Colaxais. | 17. Seylas. |
| 4. Sagillus. | 11. Scholypethes. | 18. Octámasades. |
| Mad'es. | 12. Panaxagoras. | 19. Ariantes. |
| 6. Thomyris. | 13. Tanais. | 20. Athias. |
| 7. Jancyrus. | 14. Sanlius. | 21. Lambinus. |

The very little that is known of some of these princes may be stated as follows : The Greeks affect that the first, Scythes, was a son of Hercules, begotten on a monster ; but this supposition is simply absurd if Scythes is intended to be understood as a patriarch of the race, since the Scythic nation must surely have had a much earlier origin. Of the fourth prince, Sagillus, it is mentioned that he was sent by his father to the assistance of Orithyá, queen of the Amazons, against Theseus, king of Athens, but that he did not, or was unable to, assist her. The fifth, Madyes, is known to have driven the Cimmerians out of Europe, pursued them to Asia, subdued the country of the Medes, and reigned over all the adjoining territories for a period of twenty-eight years. Madyes also invaded Egypt, but was bought off thence by Psammethichus. The sixth, Thomyris, was a queen of the Massagetæ, of whom it is said that she received an offer of marriage from Cyrus the Great of Persia, which she rejected, wisely suspecting that her kingdom and not her person was the object of his wishes. The Massagetæ were thereupon attacked by Cyrus ; and it was in one of the engagements that followed that Cyrus, as reported by Herodotus, was killed. The seventh prince, Janeyrus—or, according to Herodotus, the eighth, Indathyrus—laughed to scorn the demand of Darius Hystaspes for the usual presents of earth and water in token of subjection, and totally defeated him when he attempted to enforce the demand. The fable regarding the ninth, Tárgitáus, as received by Herodotus, was that he was born of Jupiter by a daughter of the river Borysthenes, and that he had three sons, the youngest of whom, Colaxais, succeeded him, in whose reign a plough, a yoke, an axe, and a golden bowl dropped from heaven on Scythic land

The twentieth prince, Athias, is remembered as having defied the power of Philip, king of Macedon, upon which there was a bloody war between the parties, in which both claimed the victory. We may add to these the names of Pushung and Áfrásáib, known in connection with their wars with Persia, over which the latter reigned for twelve years, till he was driven out by Zál, and afterwards killed by Cyrus.

Of the Turks, Tártárs, and Moguls, a separate account is given by Ábulgázi, a khán of the Usbeks, who ruled in Khárisim. They derive their descent from Turk, the son of Japhis, whom the sacred writers are anxious to identify with Japheth, merely because the names happen to correspond. Turk received the surname of Japhis Ogláni, and, succeeding to the rule of the family after his father's death, taught his followers to make tents and erect huts. From him his descendants were called Turks, while the country acquired by him was named Turkestán. He was succeeded by his son Táunak, who was contemporaneous with Kaiomurs, king of Persia, and is well known for many inventions, especially for discovering the use of salt. The fourth in descent from Táunak was Alanzá Khán, who had two sons, named Tútár and Mogul, between whom he divided his dominions. Of the Tártár (Tútár) line the only notable prince was Siuntz Khán, who succeeded after several intermediate chiefs of lesser fame, and being jealous of Il Khán, the chief of the Moguls, had a great fight with him, which resulted in the subversion of the Mogul power. Before we come to this era, however, there are some conspicuous Mogul princes to notice. Kará Khán, the son of Mogul, was a very powerful prince; but in his time the worship of idols had become dominant in his tribe, and he himself was a

staunch idolater. His son Oghuz Khán, whom certain writers have been confounding with Og, king of Bashan, was, on the contrary, devoted to the worship of one God, and even abandoned two of his wives who refused to depart from idolatry. This armed his own father against him; and he was attacked by him at the head of a large army, the result of which was that Kará Khán was defeated and slain. Oghuz, ascending the throne, waged a war of extermination against idolatry, and re-established the worship of one God, not only among the Moguls, but also among the Tártárs. He, likewise, extended his conquests in other directions, first reducing Samarkand and Bokhárá, whence he proceeded to India, where he conquered Cashmere. His next expeditions were directed against Irán (Persia), Armenia, and Khorássán. This occurred, it is said, when Houshung, the grandson of Kaïomurs, reigned on the Persian throne. He is also said to have made himself master of China. It is impossible to get at dates; but the era of Oghuz is said to have preceded that of Chingez Khán (A.D. 1164—1227) by about three thousand years, which would bring it down to say, B.C. 1800: sufficiently early to reconcile the partial colonisation of China, India, and Persia by the Moguls—that is, after those countries had been already peopled to some extent from within. The sons of Oghuz Khán were named Kinn, or the Sun; Áy, or the Moon; and Juldus, or the Star. We have referred already to the wars between Il Khán, the Mogul king, and Siuntz Khán, king of the Tártárs, which put a period to the Mogul Empire in Tartary. This would be just the time (between B.C. 1600 and 1500) for the descendants of the Sun, Moon, and Star to emigrate to the adjoining countries, which, though already planted, were perhaps not yet sufficiently



strong to be able to repel the aggression of a warlike Mogul horde. We read, further, that the survivors of the Mogul race traversed over very high mountains in their flight, and came at last to a beautiful country, which they called Irgáná Kon, which was so defended by mountains as to shelter them from all further pursuit. This seems to describe India very faithfully. We read again, that about four hundred and fifty years after, the descendants of these Moguls, having become very numerous, found the country of Irgáná Kon too narrow for them, and, wishing to return to their own country, marched out through an opening of the mountains with great joy. Can this possibly refer to the retirement of Yndhisthira (of the Lunar race) from India to Tartary after the battle of Kurukshetra, which placed the issue of Arjun on the throne of Indraprastha, and left no available country for the rest? The dates seem approximately to correspond.

The chief who conducted the Moguls back to their own country was Bertezená Khán, who, having defeated the Tártárs and overturned their empire, re-erected that of his own tribe. The next great chief of the family was another Juldus Khán, who had two children, a son and a daughter, whom he married together. He died shortly after, subsequent to which his wife, Aláncu, conceived by a spirit, or—as she explained herself before the elders of her race—by an extraordinary pillar of light, which appeared unto her, and penetrated her person three several times. In due course this immaculate widow was delivered of three sons, who, of course, became great chiefs, under whom the Moguls came to be divided into separate hordes. Skipping over all princes of mediocre ability, we come to a prince named Támáná, who is said to have left his subjects in a very flourishing condition.

The third in succession to him was Jessugi Báyardur Khán (by some named Pisonca Báhádur), the father of Támuzin, or Chingez Khán, as he was afterwards called. Támuzin was thus directly descended from the miraculously-conceived children of Aláncu, being of the line of Budžensir Mogak (or Buzengir), the third and youngest of them, in whose family the sovereignty of the Moguls was, by the choice of the people, confined. The history of Chingez Khán and his descendants is well known. The former laid the foundation of a monarchy more extensive than that conquered by Alexander the Great, while the latter completed that empire after him and consolidated it. The efforts of Chingez were first exerted towards reducing the different Tártár tribes to his authority, in which he fully succeeded. He then occupied the northern districts of China, to the rescue of which from the Kin Tártárs his immediate predecessors had been invited, and which from that time forward formed the base of operations of all the Mogul expeditions into the Celestial Empire. After this he invaded Khárisim, and took Bokhára and Samarkand; from whence his armies overran Persia and Asia Minor, whilst on the north they penetrated as far as the Volga, and defeated the grand-duke of Russia. On the death of Chingez his empire was divided between his three sons, Zagatai Khán, Tuli Khán, and Octai Khán, and his grandson Bátou Khán, the son of his eldest son Touschi, who had died before him. The youngest son, Octai Khán, succeeded his father as chief or *Khákán*. Bátou Khán, the son of Touschi, is chiefly celebrated for the raid he made into Europe, compelling the Russians to become tributary to the Tártárs, and spreading desolation through Poland and Hungary. Haláku, one of the sons of Tuli, overran

Persia and Asia Minor, established the Mogul dynasty of Persia, and even appeared on the banks of the Indus, whence he was bought off by the emperor of Delhi. Kublai Khán, another son of Tuli, completed the conquest of China, and afterwards became chief of the whole empire of Tartary.

The very important part which the Scythic tribes played in the ancient world naturally gives rise to a regret that so little should really be known of their origin and early history. Josephus asserts that they were descended from Magog, the son of Japheth, and he has been followed by many of the fathers and a great number of modern historians who could find no better authority; and much ingenuity has been expended in deriving the word Mogul from Magog, the progress of conversion being successively exhibited as follows: Magog, Magogli, Mogli, Mogul. The subject is very obscure, and we do not wish to dogmatise on it; but probabilities and inferences seem to indicate that the Scythians, or Tártárs, were a very ancient people, quite as ancient as the Chinese, Hindus, and Persians; and, for the reasons already explained in speaking of those nations, we are disposed to infer that Tartary was peopled from the creation of the world, irrespective of other arrangements made for other places. The very remoteness of the country seems to favour this hypothesis; and the traditions of it, so far as they are known, tend towards the same conclusion. The era of Oghuz Khán, we have stated already, was at least as old as B.C. 1800. He is expressly mentioned as having been contemporaneous with Houshung of Persia; and, as a large number of antecedent princes are named, in going backwards to the root, we arrive, it seems to us, to about the same age as that of Pwankoo in China, the

Brahmádicas in India, Mahábud in Persia, Alorus in Assyria, Protogonus in Phœnicia, and Hephaestus in Egypt. To this it may be answered that we really know nothing of any of those parties—that all the suppositions in regard to their age and history are purely chimerical. This; perhaps, is true to a great extent; but the theory involved in the suppositions is nevertheless as good as any other that has been advanced, and derives some support from such annals of the different countries as are known to us, so far as they bear upon the subject.

The absence of any reference to the Deluge in the traditions of Irán and Turán has been noticed before; and, assuming that Turán began to be peopled from the commencement of the world, this in itself is sufficient to explain the great prolificness of the northern hive which enabled it, almost from the dawn of time, to send out horde after horde, in rapid succession, to overrun and people all the countries of Europe and Asia. It is certain that no son or grandson of Noah is anywhere said to have proceeded to Tartary to colonise it; nor, beyond the text of Manu, which we have quoted in a previous chapter, which makes the Sákás, as well as the Chínas, branches of the military class of India, do we know of any statement anywhere of any other nation having gone to occupy it. In fact, till the Seythians came to be felt by actual contact, all their country was known as *Terra Incognita*, totally uninhabitable by man, and occupied only by wolves and other wild beasts; and, even after the nation came to be known, the terror with which they were regarded by the ancients peopled their country for a long time with monsters of various kinds, such as griffins and satyrs, and men having feet like horses, or only one eye on their forehead.

Our theory, we are anxious to explain it, is this, that none of the larger subdivisions of the earth were destitute of inhabitants at the time when the great migration of nations from Babel is said to have occurred ; that the first population of each country, Tartary particularly included, originated within itself ; and that this original planting was, in most countries, probably largely added to afterwards, by colonisation by the more prolific nations of the globe, among whom the Tártárs were most prominent. Persia and India, at all events, and in a lesser degree China also, appear to have been largely assisted with colonists in this way from the Scythic hive, which likewise sent out horde after horde to people the most distant extremities of Europe. Babylon, doubtless, was another centre which at the same time sent out its nations to replenish the earth, the Mosaic history being our guarantee for this belief. But the small parties which appear to have issued thence must have been quite absorbed by the countries immediately adjoining it ; and the countries which had not been inundated at all, or had only been partially depopulated by the Deluge, could scarcely have stood in need of, or invited, such casual contingents.

Of the rule that swayed the Scythic people we know little till we come to the modern days of Chingez Khán ; nor do we know when and how they began to form themselves into a regular government. We learn from Herodotus that one or two tribes at least acknowledged a kind of monarchy, and this is perfectly agreeable to the account we have given of them ; but the sovereigns thus placed over them do not appear to have ever been allowed to wield anything like absolute power. The exercise of authority over them and confinement within fixed abodes

were equally hated by the people, and they only submitted to them when they were weary with wars or overburdened with spoils. Even then the Khákán never dared to be a despot; the inclination of the people had always to be consulted: and in the matter of succession to the chiefship especially, their voice was paramount. The sovereignty of the Moguls, we have seen, was, by the choice of the people, confined to the line of Budensir Mogak, the youngest son of Aláncu; and, similarly, Octai, the youngest son of Chingez, was chosen by them as king, or Khákán, after him, in preference to his elder brothers. The laws of the Scythians, if they had any, are unknown to us; it is to be presumed that they had none. They had no institutions calculated to make them a great nation, nor aiming to give them a steady development. They only appear as robber-bands, swelling out at times into enormous masses, but merely for purposes of spoliation, conquest, or colonisation—collapsing again to their former size after their transitory aggrandisement, evidently by leaving behind large hordes in the countries conquered or colonised. The character given of the people by ancient historians is, on the whole, a favourable one. Its chief traits are said to have been temperance, hospitality, contempt of riches, and generosity,—a few tribes only being distinguished by great fierceness and cruelty. Originally, their religion consisted of the pure adoration of one God; but this soon became extinct, upon which they adopted the worship of a plurality of gods, to whom, however, they neither built temples nor reared statues. They only planted spacious groves in honour of them, in which beasts, and sometimes human victims, were sacrificed. Of literature and the arts they knew nothing. The sole art they cultivated was that of war; and their only manu-

factures comprised the building of waggons for their families and luggage, and the tanning and dressing the skins of beasts for covering them. They also fabricated their own martial weapons. Reading and writing were unknown to them; even in comparatively modern times the magnificent Chingez had no officer who could write.

CHAPTER VI.

PHŒNICIA, SYRIA, PALESTINE, AND ARABIA.

Phœnicia.

THE name of Phœnicia, or Phœnice, is derived by the Greeks from Phœnix, who, they say, was its second king ; while the Hebrews pretend that it is a translation of the word Edom, the Edomites having fled to that country in the days of David. In point of fact, however, the Phœnicians seem to have a much remoter antiquity than either of the above derivations would allow, for Sanchoniatho, who inquired into their antiquities, traces their history from the beginning of the world. Barring its rocky coast, the soil of the country was good and productive, its air wholesome, and its climate agreeable. It was throughout plentifully watered by small rivers, several of which overflowed during the rains. Its people, however derived, appear to have intermixed largely with the Canaanites from the earliest times ; and their language, certainly, was a dialect of the Hebrew. They were much famed for their arts, sciences, and manufactures,—the most prominent among the last of which were the glass of Sidon, the purple of Tyre, and the exceeding fine linen they wove ; but what they were most famous for was their knowledge of navigation, which gave them a position almost singular among the nations of the age. They presented the most marked instance in ancient history of the aggrandisement

of a people by their commerce, and of their wide expansion by peaceful colonisation.

The first pair of mortals in Phœnicia, according to Sanchoniatho, were Protogonus and Æon, both born of the wind Colpias and his wife Baan, or Baut. Of Æon it is said that she was the first to find out the way of taking food from trees, which has been very unnecessarily assumed to refer to the legend of Eve having first eaten of the forbidden fruit. The issue of these first parents were called Genus and Genea, who adored the sun under the name of Baël-Samen, and named their offspring Phos, Phur, and Phlox—that is, light, fire, and flame. The next generation of men were giants, and lived on mountains; their women are said to have been exceedingly immoral, “who without shame lay with any man they could light upon.” In the fifth generation was born Hypsuranius, who made a raft of ploughs, and was so bold as to venture out on it into the sea; while his brother Usoüs constructed the first boat from the trunk of a tree. From this time forward navigation became the especial avocation of the race, though the first complete ship was not built till the time of the Cabiri, the children of Sydyk, who belonged to the twelfth generation. Intermediately were born in succession hunters, fishermen, forgers in iron, brick-makers, husbandmen, herdsmen, and men who taught the people to constitute villages. One of the kings of the ninth generation, named Agronerus, was the patron of husbandry; and after him the husbandman class went by the same name, which, curiously enough, corresponds very nearly with the word *Āgoori*, which is used in the same sense by the Hindus. In the tenth generation was born Urabus, the son of Eluin; and in the eleventh, Misor, who discovered the use of salt, and begat Taautus,

or Hermes, who invented letters. Cronus, the son of Uranus, who was also of the eleventh generation, having rebelled against his father, drove him out of the kingdom and usurped the throne. One of his brothers, Dagon, discovered bread-corn; two others were named Betylus and Atlas. Contemporary with these were Pontus and Typhon, with whom Cronus made war. The city of Byblus, the first city of Phœnicia, was built by Cronus. With his consent, his sister-wife, Astarté, reigned over the whole country; and, in going about the world, he also distributed what had never belonged to him, giving to his daughter, Athenæ, the kingdom of Attica in Greece, and to his friend Taautus, or Hermes, the whole of Egypt. In a later age these stories were allegorised, and the first kings of Phœnicia came in time to be worshipped as gods.

The history of the country, as told by the Greeks, makes Agenor, the son of Neptune, its first king. He was succeeded by his son Phœnix, from whom the name of the country was derived. The next king, after a long interval, was Phalis, who flourished in the time of the Trojan war, and fought on the side of the Greeks. After him the records are silent again, and we are obliged to turn to the Hebrew account where it takes up the narrative. This starts by asserting that Phœnicia, even in the earliest times, did not exist as a single empire, but was only a knot of several States, each of which had a distinct king and government, though all acted in concert in carrying out great schemes of national aggrandisement. The principal of these States were Sidon, Tyre, and Aradus; and of these Tyre was at one time the most powerful.

Sidon, the first-mentioned State, was founded in B.C. 598, by a person bearing the same name, and said to be of

the line of Canaan. The next king spoken of is Tetramnestus, who reigned in B.C. 481, and assisted Xerxes in his expedition against Greece. Another king, Teumes, is mentioned, who ruled when Darius Ochus occupied the Persian throne. He is said to have assisted Nectabanus, king of Egypt, in his attempt to shake off the domination of Persia, which drew down upon him the anger of the Persian king, the result of which was that Teumes, after much degradation and perfidy on his part, was killed, and all Phœnicia brought temporarily under the Persian yoke. In the reign of Strato (B.C. 333), Sidon, freeing herself from Persia, submitted to Alexander, upon which Strato, who had opposed the movement, was deprived of his crown, which was conferred on a poor man named Ballonymus, who was found working in a garden as a common labourer. The appointment of one of themselves as king was received by the people with great joy, and Ballonymus remained faithful to the last, both to his countrymen and to the Macedonians.

The first king of Tyre, by the Hebrew account, was Abihai, who reigned in B.C. 1056, and was contemporary with David, and probably arrayed against him. He was succeeded by his son Hiram, who maintained a close friendship with David, and assisted Solomon in building the temple of the Lord, and in equipping his fleets, and also gave him a daughter in marriage. Hiram was succeeded by his son Balazar, who was followed by some princes whose reigns were only distinguished by assassinations and usurpations. In B.C. 962, Ithobal, the chief priest of Astarté, was raised to the throne. He is spoken of as king both of Tyre and Sidon, from which it would appear that Sidon was subject to Tyre long before she assumed a distinct existence. The next king, after two

intermediate reigns, was Pygmalion, in whose reign his widowed sister Elishá, otherwise called Dido, is said to have fled from Tyre and established herself in Carthage, on the coast of Africa, to prevent her brother from seizing on the immense riches which were left to her by her husband. In the reign of Elnkeus (B.C. 717), Tyre became involved in a war with the Assyrians, and was besieged; but held out for five years, after which the siege was raised. Nebuchadnezzar again laid siege to the city in B.C. 585, and took it after thirteen years, in B.C. 572, when, unable to get at the wealth of the Tyrians, he razed their capital to the ground. The royal post was now abolished, and Tyre was for a few years governed by a board of judges. The kings who succeeded were all tributaries to the Assyrians, and after them to the Persians; and one of them, Marten, served in the navy of Xerxes, against the Greeks. The people of Tyre in the meantime devoted themselves with great spirit and perseverance to the erection of a new city in place of their old one, and this had a long era of peace to mature the greatness it attained. In the reign of Azelmie, in B.C. 333, the new city was besieged by Alexander the Great, on admittance into it having been refused to him; and, being taken in seven months, it was burnt to the ground, and the inhabitants either destroyed or enslaved.

The history of Aradus is but very slightly known, the names of three kings only having come down to us—namely, of Arbal; his son Narbal, who served in the Persian fleet under Xerxes, against the Greeks; and Gerostratus, who served under Darius Codomanus against Alexander, but soon found it to his interest to make his submission to the Macedonian.

The account of Sanchoniatho, which we have noticed,

does not in any way allude to the Deluge, which seems to have swept over all the countries in the immediate neighbourhood of Phœnicia. The ecclesiastical writers conclude from this that the Phœnician records must have been tampered with, at least to the extent implied by the omission, though the object of so corrupting them is not very clearly explained. They attribute the act to an anxiety on the part of the Phœnician historians to conceal all evidence of the great judgment which overtook the race of Cain; but they do not say why it should have become necessary to conceal such evidence at all. They next go on, by manipulations of diverse kinds—such as the rearrangement of generations and the conversion of names—to make the rest of the Phœnician version accord with what is stated in the Hebrew records, being unwilling, apparently, to allow two dissimilar accounts to stand in regard to one of the very centres of Judaism. This patchwork, however, has not satisfied all parties; and the bolder commentators find it safer altogether to reject the history of Sanchoniatho as idle conjecture. The age and authority of that writer, however, must always command respect; and his evidence on some points at least is of very great value. It goes to establish, first, that, like China, Assyria, Egypt, and other countries, Phœnicia also had a set of first parents exclusively her own, by whom the country was peopled; and secondly, that the country was not visited by the Flood,—both points of great importance as regards our present inquiry. In time, Phœnicia does appear to have been colonised by the Canaanites and others; but there was apparently full and sufficient previous peopling of it from within.

The history of the early civilisation of the Phœnicians is well known—their days of greatest glory being those

of Solomon, when they engrossed all the trade of the world. They made some remarkable voyages in the service of that king himself, and one long voyage round Africa in the service of Necho II. of Egypt. Their position as merchants and navigators was simply this: The products of all Asia came to their country for further transport westward; but the sea intervened, and a seafaring people only could pass on the trade further. The benefit to them was too great to be overlooked, and they took advantage of the necessity of their position to become the best mariners of the ancient world. But something more was wanted. What England found out in a subsequent age in extending her trade to India, Phœnicia discovered in her day—namely, that the development of trade needed the protection of settlements; and settlements were accordingly established by them all along the shores of the Mediterranean, in the Euxine and the Baltic Seas, and even in the Persian Gulf—by force, where force was found necessary, but without resort to it where it was not absolutely required. The islands of Cyprus, Sicily, and the Balearics, also belonged to them. But they betrayed no thirst for conquest in the excitement by which they were goaded. They avoided contests with other powers, and retired from the coasts of the *Ægean* Sea and from Sicily before the Greeks, risking the opprobrium of weakness and cowardice rather than entangle themselves with what would have impaired their usefulness. No nation of the ancient world did greater service to the cause of civilisation. They carried it with them—that is, such civilisation as then existed—wherever they went, teaching many things, and, among others, the use of letters, to the savages of Europe, at least fifteen hundred years before the birth of Christ.

Embarking from the Red Sea, they sailed round Africa by doubling the Cape of Good Hope; while, piercing through the Pillars of Hercules, they visited the coast of Britain, and even the shores of the Baltic. The most remarkable of their colonies was Carthage, which soon grew as powerful as the mother-state, and was then cheerfully given up. This affords one of the most interesting spectacles that the history of the world affords.

Syria.

Syria was named after Cyrus, the son of Agenor; but the Hebrews called it Aram, after the youngest son of Shem. Authors are not agreed as to the exact bounds of this country, which differed very much at different times, being more or less extensive as it became more or less famous. One thing is certain, that, like Phœnicia, it was originally composed of distinct States, which again had different names at different times. The country was mostly a level campaign, and the soil of it was exceedingly fertile, the whole having always been regarded as a pleasant garden, abounding in all things required for the comfort and convenience of man. Of remarkable peculiarities, the famous cedars of Lebanon belonged to it, and also the magnificent ruins of Baálbeck and Palmyrá, which were the halting-places of the extensive commerce that was carried on through the country in ancient times.

The very ancient history of Syria is not well known. The principal States into which it was divided were Zobáh, Damascus, Hamath, and Geshur. The first king of Zobáh whose name has come down to us was Rehob. His son, Hadadezer, was contemporaneous with David,

and was remarkable for his unfortunate wars with him. The kingdom of Zobáh being overthrown by David, that of Damascus rose upon its ruins. Rezon, who had served under Hadadezer and deserted him, founded this new State, and proved a troublesome enemy to Solomon. Some of his successors followed the same course. Benhadad I., in particular, took away several provinces from Israel. His son, Benhadad II., was distinguished for the service he rendered to Damascus by adorning it with several fine structures; but his wars with the Israelites always turned out to be most unfortunate to himself. Hazael, his murderer, who succeeded him, had better fortune, proving a scourge in the hands of God to chastise the Jews, while he elevated Syria to the height of its glory. The hostility towards the Jews was continued by Benhadad III. and Rezin, till Ahaz, king of Judah, prevailed on Tiglath-Pileser, king of Assyria, to attack Damascus, which led to the empire of the ancient Syrians being subverted, in B.C. 740.

Of the other States, Hamath and Geshur, the accounts are still more imperfect. The first king of Hamath was Toi, who had to fight hard with Hadadezer, king of Zobáh, for his independence; and when the pride of Zobáh was humbled by David, Toi became tributary to his throne. In after-times, Hamath became subject to the kings of Damascus; and, when Damascus itself was reduced by Assyria, Hamath also fell before the arms of Sennácherib and Esarhaddon. Of the kings of Geshur, the first name known is that of Ammihud, who was succeeded by Talmai, whose daughter Maacha was the wife of David, and the mother of Absalom. Geshur always maintained a firm alliance with the family of David, and afterwards became subject to Damascus, till

it finally came under the Assyrian yoke with the rest of Syria.

The history of Syria does not call for any especial note. It seems to have been colonised immediately after the Deluge, mainly by the Aramites, and also by the Canaanites—the Syrians being thus descended partly from Shem and partly from Ham, which places them quite on a level with most of the ancient nations in point of antiquity. Their government originally was by heads of families, who were called kings, of whom there was a great number ; but it is not known by what laws or civil regulations the administration was conducted. The character of the people was, from the earliest times, exceedingly effeminate ; but their learning and arts were always much prized. In common with the Phœnicians, they shared the credit of having first invented letters. Their religion was gross idolatry, represented by the most obscene images. Their civilisation was best represented by their trade, which was very extensive both by land and water.

Palestine.

Palestine was originally called the land of Canaan, after the son of Ham, who peopled it. Canaan had eleven sons, each the father of a tribe or nation ; but seven of these nations only dwelt in this land. These were subdivided into several little kingdoms, all of which laboured under the evil influence of the curse pronounced by Noah against Ham, which doomed them to subjection and final extermination. The country was one of the finest and most fertile in the world. The Bible describes it as a land flowing with milk and honey—a land of brooks and

waters, and of fountains and depths springing out of the hills and valleys—a land of wheat and barley, of wines, figs, and pomegranates—whose stones were iron, and out of whose mountains were dug out brass. The corn produced in it was most plentiful, and of the most excellent kind; its fruits were delicious and in great request; its pasture-grounds were most fertile. This was the land which Abraham was called out of his native country to occupy, and from which his descendants were at last expelled for their ingratitude, vice, and apostasy.

Abraham was the son of Teráh, and tenth in descent from Noah. He was born in Ur of the Chaldees, where he dwelt till the death of his father, when, having become anxious to escape the idolatrous pollutions around him, he was commanded by God to depart to another land, where he was to be blessed and multiplied, so that in his seed the nations of the earth might be blessed.¹ The inhabitants of Chaldea were, at this time, to a great extent nomadic and wandering in their habits, like the Tártars and the Arabs; and the patriarch of the Jewish race appears to have partaken of this character. He started for his new home in B.C. 1921; but there was a famine in Canaan shortly after, and this induced him to visit Egypt, where he lent his wife to the king, pretending that she was his sister, for which weakness he was rebuked and sent away. Returning to Canaan, he settled in it in B.C. 1920, and was in time succeeded by his son

¹ “The Lord had said unto him—Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse them that curse thee: and in thy seed shall all the nations of the earth be blessed.”—Gen. xii. 1₂

Isaac, and he by his younger son Jacob. Up to this time the history of the Jews is only that of one nomad family. Jacob, we read, had twelve sons, from whom sprang the twelve tribes of Israel—that is, the nomad family having increased to a nation, had now to be divided into tribes. One of these sons, Joseph, being best beloved by the father, was, by the jealousy of his brothers, sold into bondage, and carried by those who bought him into Egypt. He there found favour with the king, and became his favourite minister; and when there was a great famine, after seven years of plenty, he brought over all his family (the whole tribe of Israel apparently) into Egypt, in B.C. 1706, having provided himself with ample stores beforehand for the occasion. Here the Israelites dwelt for two hundred and sixteen years, and increased in numbers so rapidly that the Egyptians began to grow jealous of them; while a new dynasty of kings which “knew not Joseph” regarded with disquiet their strange customs, and wished to force them to blend and mingle with the people of the country, and build houses and inhabit cities. This the Jews resisted, being unaccustomed to such restrictions; and their bondage was thus much embittered, till, by the interposition of Heaven, and under the guidance of Moses, they finally obtained liberation, in B.C. 1491, and fled over to Arabia, the Red Sea drying up to give them a safe passage. A temporary recession of waters from tidal causes would not alone have sufficed for such retreat; the slime at the bottom of the sea must at the same time have been miraculously hardened. The nomad habits of the people being still strong, they wandered about for forty years in the wastes of Arabia, during which period Moses established amongst them a system of laws and the worship of one

God, notwithstanding that they were surrounded by idolatrous nations on all sides. In B.C. 1451, Moses died, after having led them to the borders of Canaan, upon which the lead of the nation was assumed by Joshua, who conducted them to their resting-place. The fact is, they had got quite weary of their wanderings, and were not unwilling now to adopt the civilised line of life that was pointed out to them. The land of Canaan was conquered by them in six years, a rain of hailstones of large size falling upon the Canaanites, so that many more died therefrom than by the sword.

After the conquest of Palestine, the Israelites, for four hundred years, continued to be governed as a feudal republic, by their high-priests and judges. Each tribe still preserved its own patriarch or elder, as in the nomad state; and the judges and the high-priests only held the whole of them together by the one common bond that subsisted between them in the worship of Jehovah. In time, however, this bond ceased to be strong enough to keep things straight, and then arose the cry for a king; when the prophet Samuel, under divine direction, chose Saul, the son of Kish, who became the first king, in B.C. 1095. Saul was succeeded by David, the son of Jesse, a warlike prince, under whom the nation, hitherto pastoral, began to assume a martial character. The whole constitution of the government was now changed, and a political status assumed; and Jerusalem, having been fortified and embellished, now became the chief city and sanctuary of the Jews. But the reign of David was not a happy one to himself. He sowed the seed of crime by his adultery with the wife of Uriah the Hittite, and his children followed in his wake; and there were incest, assassination, and rebellion in the family to disturb his

felicity, till he died in B.C. 1015, broken down by wars, cares, and vexation. His son Solomon, who succeeded him, had a peaceful and brilliant reign. It is said that God appeared to him in a dream, and promised to grant him whatever he should ask for, and that he only wanted such a degree of wisdom as would enable him to govern with prudence and sagacity. In his time the nation reached the highest state of prosperity and civilisation, and he built the temple of Jerusalem and equipped a navy; besides which he also built the cities of Baálbeck and Palmyrá in Syria, as store-houses for facilitating the commerce carried on by the Phœnicians. But the rule of the sovereign had already ceased to be vigorous, internal decay in the constitution had made its appearance, and even at this early stage there was an actual secession of the province of Syria by the foundation of the kingdom of Damascus.

Solomon was succeeded by his son Rehoboam, who had scarcely ascended the throne when the suppressed disaffection of the people broke out into open rebellion; and, the tribes separating, ten formed the kingdom of Israel, acknowledging Jeroboam as their king, while two formed the kingdom of Judah, remaining faithful to Rehoboam. Then comes the history of the internecine struggles between the two States, heightened by their alliances with foreign powers, till Tiglath-Pileser II., king of Assyria, after overthrowing the kingdom of Damascus, subjugated both Israel and Judah, and made them tributary. This was followed by the invasion of Sargon, in B.C. 721, when the ten tribes of Israel were carried into captivity and transplanted to Media; and, in B.C. 588, Nebuchadnezzar imposed similar captivity on the remaining two tribes of Judah. After this, when Babylon in its turn was over-

turned by Cyrus, the Jews were permitted by him to return to Palestine, holding it in subjection to Persia; and, upon the downfall of Persia, they became subject, first, to Alexander and his successors, and then, after a short interval of independence, to the Romans. It was during this subjection to Rome that Christ was born. The Jews afterwards provoked the Romans by several revolts, which led to the storming of Jerusalem by Titus, in A.D. 72, and to the dispersion of the nation throughout the world.

The Bible gives the history of the Jews in detail, and the account is quite complete. The history is that of a very insignificant people, and is remarkable only for the great personal interest evinced by Providence on their behalf. The laws given to them being divine, were faultless; but they do not seem to have succeeded in keeping the people away from vice and ingratitude. Next to the constant interference of God in their favour, the most noticeable circumstance in the account is their constant defection from Him. Their general civilisation was neither greater nor less than that of the surrounding nations of the age. Had they been able to act up to the law that was given to them, it would doubtless have been more remarkable.

• *Arabia.*

Jezirat-al-Árab, or the peninsula of the Arabs, is the designation by which Arabia is best known to its own inhabitants; but the name of Arabáh, given to it from remote antiquity, is also recognised. The country is divided into three parts, named respectively, Arabia Petrea, Arabia Deserta, and Arabia Felix. It has several lofty ranges of mountains; but by far the greater part of

it consists of level, sandy, and arid plains. The division called Arabia Petraea embraces the north-western, and that called Arabia Deserta the north-eastern portion of the country, all the rest of it being included in the division named Arabia Felix. Almost the whole of the northern part of the peninsula is thus a lonesome and desolate wilderness, no otherwise diversified than either by plains covered with sand, or by mountains consisting of naked rocks and precipices; and to this dreary country the heavens give no rain, except at the time of the equinoxes. Throughout the deserts are large hillocks of sand, formed by the violence of the winds which are continually blowing over them; but they are relieved at distant intervals by fruitful spots, called *oases* or *abases*, clothed with trees and vegetation, abounding with fruits, and watered by fountains and rivulets. Even Arabia Felix, or that portion of it which is called Yemen, or the "most happy," is not a cultivable country throughout. It has only a large number of fruitful spots, some thinly-scattered groves, and a few small, pure streams, which, contrasted with the general dreariness of the country around, perhaps justify the surname that has been given to it. Of its products, therefore, there is nothing to mention; but it has in all ages been celebrated for its breed of horses, which has nowhere been rivalled.

The division last named, which is also called Arabia Proper, is subdivided into five provinces, named Yemen, Hejáz, Tehámá, Najd, and Yemámá; to which a sixth is sometimes added—namely, Báhreïn, the maritime tract on the eastern coast lying between Bussoráh and the farthest limit of Omán. Other authorities make out the main divisions to be two only—namely, Yemen and Hejáz, the former including Báhreïn, and the latter the other pro-

vinces which have been named. The general tradition current throughout the whole of this territory is that Yuktán, the son of Elber, first settled in it with his family and was raised to the throne; and that he left thirteen sons, of whom the first, Yarab, succeeded him at Yemen, while the second, Joram, founded a separate kingdom for himself in Hejáz. After this, Ishmael and his mother Hagar, being cast forth by Abraham, came and settled in the wilderness of Páran; and Ishmael, having married a daughter of the line of Joram, left an issue of twelve sons. The present Arabs accordingly derive their descent from two stocks—namely, (1) that originating with Yuktán, whose posterity are called “Al Árab al Áribá,” or the genuine and pure Arabs; and (2) that originating with Adnan, a descendant of Ishmael, whose issue are named “Al Árab al Mostáribá,” or the naturalised Arabs.

The province of Yemen was ruled over by the successors of Yuktán continuously to the time of Mahomet, with the exception of an interval of seventy-two years, during which it was held by the Ethiopians. The account given of the kings is, however, very imperfect, and of most of them we know nothing beyond their names. The title of the dynasty soon came to be changed to that of Hámyár, after the prince fourth in succession to Yuktán—the total number of kings belonging to it being forty-five, excluding four who were Ethiopians and five who were nominees of the Persians. The fifteenth prince, Al-Háreth, has the reputation of having greatly enriched his kingdom, for which service the title of *Tobbá* (one who is followed) was conferred on him—a surname which was afterwards generally adopted by all his successors. The nineteenth king, Dhu’l Adhaar Amru, was a great warrior, and received the surname of Lord of Terrors, from his subjects

having got terrified at the sight of the captives brought by him from the wars. He was eventually expelled by his own people for some enormity not named. The twenty-second ruler was, according to several authorities, a female, named Belkis, whom they assert to be the same as the queen of Sheba, who had an interview with Solomon. The twenty-fourth prince was Shamer Yuraash, who is said to have carried his arms through Persia into Tartary, where he built the city of Samarkand. The thirty-second king, Abu Carb Ásaad, has the credit of having embellished the Caabá, or quadrangular edifice in Meccá,—though who erected it, or for what purpose, is not known, tradition attributing its construction to Abraham and Ishmael at random. Abu Carb afterwards introduced Judaism in Yemen, upon which his people rose up against him and killed him. The forty-second prince, Dhu Shánater, is remembered only for his having had six fingers on each hand, and his bestial lust, for which he was dethroned. His successor, Yusef Dhu Nowas, was a great promoter of Judaism, and put many people to death by various tortures for refusing to embrace it. The forty-fourth prince was Dhu Jádán, a bigoted Jew, who treated his Christian subjects with such barbarity that they applied for protection to Eleshaas, king of Ethiopia, who attacked Yemen and conquered it, and, after establishing the Christian religion in it, placed an Ethiopian—Aryát—on the throne. The reign of Aryát's son, Abráhá Ebn al Sábáh, was much disturbed by differences between the Christians and the Koreish, who were the custodians of the Caabá; and the king, having taken the side of the former, was slain. The last of the Ethiopian princes was Masruk, who was expelled from the throne by Seif Ebn Dhu Yazan, a prince of

the Hámýár family, with the aid of Noshirwán, king of Persia. After Dhu Yazan, five princes were successively elected by the Persians to reign in Yemen, till it fell into the hands of Mahomet, the last prince, Bazan, embracing the new creed.

We have not disturbed the above narrative to state that, at about the time of Alexander the Great, a heavy calamity befell the tribes settled in Yemen by the overflow of the Arem, which forced eight tribes to abandon their dwellings and found the two kingdoms of Hirá and Ghássan. The kingdom of Hirá was founded by Málec, who was descended from Cáhlan, one of the brothers of Hámýár. It was situated out of the proper limits of Arabia, in Chaldea or Irak, and was therefore, nominally at least, dependent on Persia. Twenty-four princes reigned over it till the time of Abubekr, when the last king, Al Maghrur, was defeated and killed by Wálid, and the kingdom annexed to the Káliphat. The kingdom of Ghássan was founded by the tribe of Azd, under the lead of a chief named Jáfnáh Ebn Amru. The site selected for it was also beyond the limits of Arabia, in Syria Damscená. Thirty-one princes reigned over it till the time of Kaliph Omár, who subdued it along with the rest of Syria, and annexed it to the Mahomedan Empire.

We now turn to the separate kingdom of Hejáz, which, we have said, was founded by Joram, the second son of Yuktán. This province remained in his line only up to the time of Ishmael, who having married in the house of Joram, the Joramites—it is said, of their own accord, but more probably under pressure—gave up its sovereignty to their nephew Kidar, a son of Ishmael, who became the fourteenth prince of the country. The successors of Kidar were, however, not able to retain the kingly power

long, and the government of Hejáz came thereupon to be divided among the heads of the several tribes settled in it. At Meccá, an aristocracy was founded by the tribe of the Koreish; who retained every authority in their hands till the time of Mahomet. The Arabs of Arabia Petraea and Arabia Deserta were all along ruled by their own chiefs.

The second section of Arabian history commences with the advent of Mahomet, who was born in Moccá, and belonged to the tribe of the Koreish. His doctrine of one God, of whom he was the only Prophet, was at first received with so much opposition by his own tribe, that he was compelled to fly from Meccá—which constitutes the Hejirá, or flight, and is dated A.D. 622. It was better received in Medíná, where he obtained much material support, and whence he was able to force the whole of Arabia to acknowledge his mission. The temporal sovereignty of Arabia went along with this great religious innovation; and after the death of the Prophet, the Káliphat succeeded both to his spiritual and secular powers, which were equally extended in every direction by the one unanswerable argument of force: "Death, tribute, or the Korán." Even a violent internal schism, which continues in force to this day—namely, whether the first three Kaliphs had any legitimate right to the rank which was assumed by them, as is maintained by the Soonis and denied by the Sheáhs—did not impede to any extent the progress of conquest and conversion. The first countries taken were Syria and Palestine; others followed in rapid succession; till, within a period of seventy years, the sway of the Mahomedans extended on one side over Persia and Turkestán, and on the other over Africa and Spain. The political authority of the Kaliphs did not decline till after the reign of Haroun-

al-Rashid, or Haroun the Just, the contemporary of Charlemagne.

Arabia has no history of the age before the Flood, unless particulars in regard to it should be found in the inscriptions discovered on its rocks and mountains, which have not yet been deciphered. After the Flood, its general history commences with the settlement of Yoktán and his family in Yemen, to which we have referred, though some of the descendants of Cush may have fixed themselves earlier in that part of Arabia Petrea, which borders on Egypt. Be that as it may, from the earliest times the Arabs seem to have intermixed mostly with the Hebrews; and the affinity between their languages, indicates that the two races were of a kindred stem. Like the Hebrews, also, the Arabs long led a pastoral and predatory life, which latter feature has remained with several tribes up to the present day; and, for this reason, they were little heard of for ages by other nations. The dreariness of their country too, protected them from the inquisitiveness and aggression of foreign powers; and, though there were times when Arabia was overrun by the Persians and the Romans, no attempt was ever made by any invader or conqueror to hold it long, or to have anything to do with it beyond keeping up an occasional settlement on its borders. It thus came in all ages to be regarded as the sanctuary of the free and the brave, and the Arabs were deemed to be a powerful people more than six hundred years before the age of David; though of their hardihood, their immediate neighbours, the ancient Persians and others, did not entertain a very high opinion.

The Arabs were divided into two classes: namely, the wandering tribes or Bedouins, and those that dwelt in

cities and towns. The great difference between the former and the Tártárs was in this, that many of the Bedouins, tired of a wandering life, would collect themselves into towns and live by trade and agriculture, which the Tártárs never did, except when settling in other countries and intermixing with their inhabitants. The mode of government among the Arab races was to a certain extent the same; their immediate superiors were the Sheiks and Emirs, the former ruling over a collection of tents or huts, and the latter over a whole tribe. Over all these the city Arabs supported the authority of a supreme magistrate, distinguished in different ages by the different names of king, grand-emir, or kaliph, who, however, never attempted to exercise any very close or despotic superintendence; but the wandering Arabs never acknowledged any such authority. The knowledge of letters among the people was very slender, and was confined to the inhabitants of Yemen. In sciences and arts, the progress made even by these was inconsiderable; but they were fond of poetry, and, as in India, all memorable transactions amongst them were recorded in verse. The chief accomplishments prized throughout the country were horsemanship, and martial exercises with the bow, the javelin, and the sword. In physical make the Arab is not very robust; but he is well-formed and active, and insensible to fatigue. His mind is quick, his hand always ready; and he has no property, beside his horse and his camel, to distract his attention. The original religion of the country was the worship of the sun and stars: this was followed by a variety of creeds, including Christianity on the one hand, and devil-worship on the other, till the doctrine of Mahomet was promulgated, and found ready acceptance among a people who fully appre-

ciated its character of violence, and were kindled into enthusiasm by its promises of sensual felicity. Their existence throughout, both before and after their conversion to Mahomedanism, has been characterised by one continuous course of wrong, robbery, and bloodshed. Civilisation cannot be said to have ever made much progress in the land; though outside of Arabia, the Saracens, or Moors, who were the followers of the Kaliphs of Bagdad, were, at one time, pre-eminently famous for it.

CHAPTER VII.

EGYPT.

EGYPT is named after Egyptus, one of its ancient kings; but in the language of the Egyptians themselves it was called Khemi, or Khem, whence the name of Chemistry, which was discovered in it, is derived. This country has been famous from the earliest times as the cradle of the sciences and arts, and the best known school for wisdom and politics, in the western world. It has also always had the credit of being a very fertile place, though it varies greatly in its physical characteristics in different parts. The Nile, the largest river in the world, runs through it from south to north, flowing in one undivided stream for about three hundred and sixty miles before it branches off into two main channels in proceeding towards the sea. The soil on both banks of the river, as far as its floods extend, is extremely fertile; but beyond that limit, on the west is a sandy desert, and on the east a chain of rocky mountains, both equally destitute of vegetation. The richest part of the country is that called the *Pajoum*, or Delta, which lies between the two main branches of the Nile and the Mediterranean, and appears to have been gradually formed by the deposits of the river. There are also certain well-watered spots, or *oases*, in the midst of the western desert, which are very productive. The climate is exceedingly dry, the heat being

seldom relieved by rain; and all vegetable life would have been completely scorched but for the overflowing of the Nile at stated periods, which, besides vivifying the soil, enriches it with an excellent slimy deposit that increases its fruitfulness. The products of the land are chiefly corn and pulses, and also a great variety of vegetables and fruits. The pastures for fattening flocks and herds are particularly rich; and the mildness of the air admits of the cattle being left to graze as well by night as by day.

The history of Egypt has been divided into four distinct periods, the first of which begins with the creation of the world, and extends to the conquest of the country by Cambyses, in B.C. 525; the second comprises the period between the date last mentioned and the assumption of the government by the Macedonians, in B.C. 332; the third comprehends the rule of the Macedonian dynasty to B.C. 30, when the country became a province of the Roman Empire; while the last, which does not concern our present inquiry, embraces all the subsequent interval up to the present time. Of these, the first period includes the entire era of native greatness, and commences, like the history of every other really ancient country, with the creation of the world. The first king, it is said, was Hephaestus, Phtáh, or Vulcan; the second, Helios, or the Sun; the third, Shu, or Agathádaemon; the fourth, Cronus, or Saturn; the fifth, Osiris, with whom was also associated Isis, his wife; the sixth, Thulis; and the seventh, Typhon, who is supposed to have perished in the Flood. Of the first four and the sixth the accounts are not very eventful. The fifth, Osiris, also called Dionysius, is said to have married his sister Isis, and to have reigned jointly with her for some time, till he was

seized by a sudden desire to wander all over the world, on the divine errand of communicating science and dispensing benefits, upon which, leaving the reins of government in the hands of his sister-wife, and placing her under the care and guidance of his friend Hermes, he proceeded first to Ethiopia, then to Arabia, thence eastward as far as the deserts of India, where he is said to have founded a city named Nyssá, and whence he diverged to the north-west in the direction of the springs of the Danube (Ister), returning to Egypt through Thrace and Greece. A short time after his return, Osiris had to encounter the revolt of his brother Typhon, by whom he was killed. In the meantime the Flood had already set in; but it does not appear that the destruction in Egypt was general, notwithstanding that one oriental writer has asserted (inspired apparently by the Bible) that the waters rested over it for eleven months. The name "Typhon," it has been pointed out, means a deluge; but it was probably not so understood in all places, for it occurs, as we have seen, in the history of Phœnicia without referring to any inundation in that country. Bryant understands the name to indicate the Tower of Babel! We shall not attempt to decide where the difference of opinion is so great. We read the fable in its plainest sense, and take the name to be that of a royal rival, both in Phœnicia and Egypt. The word *T'oufîn*, however, as understood in Arabia, Persia, and India, unquestionably implies a violent tempest at sea; and when we read that Typhon in Egypt was overwhelmed in water as a punishment for his wickedness, we may take it for granted that the destruction of the royal rival there in the Flood, as it occurred in that country, is referred to by the story, though other accounts mention that Typhon

was defeated and slain in fight by Orus, and his body thrown into the Serbon lake. That the name of Typhon should have come to be regarded as a word of common acceptance for "tempests," throughout all the southern countries of Asia, is somewhat singular; but a tempest is not a deluge, and the restless character of both the Typhons perhaps best explains why tempests have been named after them. We would here notice that there is undeniably a great deal of sameness between the stories of Cronus of Phœnicia and Osiris of Egypt, and that it may not be impossible that the parties referred to were identical; which would only go to establish that in those days the two countries formed part and parcel of one extensive empire.

The next dynasty of Egypt commences with the reign of Orus, the son of Osiris and Isis, and counts in succession the names of Aries or Mars, Anubis, Hercules, Apollo, Ammon, Tâhuti or Thoth, Sosus, and Zeus or Jupiter. Some writers regard these princes also as antediluvians, but apparently on very indifferent grounds. The first dynasty is usually referred to as that of gods, the second as that of demi-gods; but Manetho, the historian of both, takes care to explain that this only means that the rulers in those ages were men of great wisdom and goodness, who, for the inventions and institutions with which they benefited mankind, were afterwards made immortal. It is pretended that a great part of these annals are founded on inscriptions extracted from ancient pillars and other public monuments. This may or may not be the case; the accounts are not unreasonable in themselves, and do not require any laboured vindication.

The dynasty of mortal kings, as distinguished from so-

called gods and demi-gods, begins with Menes, who established his monarchy in B.C. 2188, and is by some considered to be the same with Misraim, the son of Ham. The story which identifies Menes with Misraim states that, when the family of Noah was dispersed in different directions after the destruction of Babel, Ham retired to Africa and occupied the north-east part of it. On the division of their father's empire after his death, Chus, the first son of Ham, settled in Ethiopia; Misraim, the second son, in Egypt; Phut, the third, in Libya; and Canaan, the fourth, in Palestine. The kingdom of Misraim, or Menes, must have been at this time of petty dimensions; but many separate States appear to have been formed around it within a short time after, to which, perhaps, the three hundred and thirty kings subsequent to Menes belonged, whose names were read out to Herodotus by the Egyptian priests. As these States came to be consolidated the country was divided into three main sections, named Upper Egypt, or Thebais, which was the most southern part; Middle Egypt, or Heptánomis, so called from its being subdivided into seven districts; and Lower Egypt, including the Delta and all the rest of the country to the sea. Of these, Thebais appears to have been formed earliest; though, in the absence of a certain chronology, it is not practicable to determine in what order the different divisions were founded, and which of them were contemporaneous.

Menes was succeeded by his son Atáhuti, or Athothis, also called for his accomplishments Trismegistus, to whom many inventions are attributed, including arithmetic, geometry, astronomy, letters, magic, and the dice! He likewise cultivated the vine, and introduced various religious rites and ceremonies, and the arts of dress-making

and medicine. After Atáhuti, more than fifty kings intervene before we come to Busiris I., and some seven or eight again between him and Busiris II., the founder of Thebes, which from that time became the capital of Upper Egypt. By all accounts this city was one of the noblest in the world. The Greeks and Romans, who saw it during the freshness of its ruins, always spoke of it in raptures; and that admiration has scarcely been mellowed by the ages which have since passed by. It was called Hecatompylus, or the city of a hundred gates; and its population, it is said, was proportionate to its extent. It was full of temples and palaces, of columns, porticoes, and statues; and among the curiosities contained in it was a speaking statue, said to be of Memnon, which was still to be seen in the time of Strabo. Osymandyas, a rich and powerful king, and probably the same with Osertesens I., came after Busiris, and has the reputation of having raised many of these edifices and adorned them with sculptures and paintings. He is also said to have constructed a zodiac three hundred and sixty-five cubits in circumference by one cubit in breadth and height, all of massy gold, and to have founded the first library of which mention is made in history, inscribing on it the words, "Medicine or pharmacy of the soul." It is of this prince that Diodorus quotes the well-known inscription: "I am Osymandyas, the king of kings. He who wishes to know how great I was and where I rest, let him surpass my works." "Never," says another inscription recorded of the king, "was any little child ill-treated, nor any widow afflicted by me. I never troubled a fisherman, nor hindered a shepherd. There was no famine in my days; no hunger under my government."

After eight or nine successors appears the name of Uchoreus, who made Memphis the capital of Middle Egypt, and strongly fortified it, wherefore it came to be the usual residence of subsequent kings. This part of the country was also famous for several rare monuments, such as the obelisks, the pyramids, the labyrinth, and the lake Mœris, which have made the name of it so famous. The obelisks were, almost all of them, removed to Rome by sacrilegious hands; the pyramids still remain, though the names of those they were intended to commemorate have not, in most cases, come down to us; the labyrinth, which consisted of a magnificent pile of palaces both above and under ground, was pronounced by Herodotus, who saw it, to be more surprising than the pyramids; the lake Mœris, which has now silted up, was excavated to regulate the inundations of the Nile, and was considered by the same historian to be even superior to the labyrinth.

Of course all these works were not made in one generation. The successor of Uchoreus was Egyptus, who gave his name to the entire country. Many generations intervened between him and Mœris, or Amenemhá III., by whom the lake named Mœris was excavated. But all these works were made by the native princes of Egypt. The history of the kingdom next mentions the conquest of Lower and Middle Egypt, in B.C. 2084, by the shepherd-kings, or *Hyksos*, whom some identify with Phœnicians, and others with Bedouin Arabs; while others, again, trace in the very name of Hyksos their derivation from the Oxus tribes of Scythia. God, says Manetho, being displeased with the Egyptians, visited them with a blast of His displeasure, and permitted an ignoble race of men, who came from the east, to invade and subdue

their country, destroy their temples, and enslave their wives and children ; and the Egyptians all over the country, exclusive of Thebais, submitted to their rule for about two hundred and sixty years, or till B.C. 1825, when they were expelled by Aahmes, or Amosis, king of Thebes. Abraham and Sarah, forced to fly from Canaan on account of a famine, came to Egypt within this period—*i.e.* in B.C. 1920 ; Joseph came in as a slave in B.C. 1728 ; and Jacob in B.C. 1706 : but there are no events of any greater importance in this era to notice.

The Israelites departed out of Egypt in B.C. 1491, when the king, Amenhetp, or Amenophis III., otherwise, called Memnon, was, with his army, drowned in the Red Sea in attempting to pursue them. Many writers are, however, now of opinion that the Pharaoh of the Exodus was Menephtáh, a later sovereign, and that it was not the Red Sea that was crossed, but the Serbonian Bog, the Hebrews having taken the northern route to reach the peninsula of Sinai. In the reign of Seti I., a successor of Amenophis, the Hyksos are said to have renewed their attacks on Egypt, till they were finally repelled by him. The mightiest of all the Egyptian kings of this period was Sestesura, or Sesostris, also named Rameses the Great, the son and successor of Seti, and one of the most distinguished conquerors of antiquity. The consequence is, that several countries come forward to claim him as their own, he being confounded on one side with Belus, or Nimrod, and on another with Parusrám. He subdued Asia Minor, Persia, and India, and, having crossed the Ganges, penetrated, it is said, as far as the Eastern Ocean ; after which he went northward to subdue the Scythians, proceeding as far to the west as the Tanais, or the Don. He also subdued Ethiopia, which he made tributary ; and

completely consolidated Egypt by uniting its three divisions into one kingdom. From all the accounts we have of him, he appears indeed to have been, as he proudly described himself in his inscriptions, "king of kings, and lord of lords," though, it is said that, out of pride and hardness of heart, he made the captive kings whom he conquered draw his chariot on festive occasions. The innumerable prisoners he brought from other countries seem to have assisted largely in raising the gigantic edifices of which Egypt could boast; besides which, he had many triumphal monuments erected in the different lands he passed through. It was in his reign that the Egyptians began to migrate largely in different directions, colonising Greece and other places. He was the first Egyptian king that fitted out navies of tall ships for purposes of conquest and colonisation; and Herodotus mentions that he had a fleet of war-galleys both in the Arabian Gulf and in the Indian Ocean. His worthiness was so generally recognised by his subjects that they honoured him next only to Osiris, who was worshipped as a god; and yet this man, so great in all respects, when struck blind in his old age, died by his own hands!

From the time of Sesostris commenced the stagnation of the Egyptian race. The entire line of kings in Egypt is divided in history into twenty-six dynasties, after excluding the dynasties of the gods and demi-gods. Of the mortal kings the most notable among those we have named were: Menes, Athothis, Osertesén I., Amenemhá III., Aahmes, Amenophis III., and Sesostris. Among the others who were particularly distinguished were: Proteus, regarded by the Greeks as a sea-god, who is said to have rescued Helen from the hands of Paris, and returned her to her husband when he visited Egypt on

his way back from Troy; Nilus, after whom the Nile was named; Cheops, or Khufá, and his brother Cephren, or Shafrá, who were hated by their subjects on account of their oppressions, but nevertheless became famous for having erected the two largest of the pyramids; the Thothmeses I. and III., who were both great warriors, and also distinguished themselves by raising many of the buildings still standing at Kárnak; Rampsinitus, who has been called the Egyptian Solomon, for having succeeded in reorganising the government; and Shishak, or Sesonchosis, who is said to have conquered India, and of whom the Bible speaks as being the contemporary of Rehoboam, and as having come up against Jerusalem with twelve hundred chariots and three thousand horsemen, and robbed both the temple and the king's palace, in B.C. 970.

In B.C. 715, Sabaco, a king of Ethiopia, conquered Egypt, and after burning to death the reigning sovereign Bokchoris, ruled over the country for eight years with justice and clemency, and then, voluntarily relinquishing the throne—in obedience, it is said, to some warnings which he believed to be divine—went back to his own kingdom. After him we read of two kings, Sethron and Tharacá, uniting their forces and proceeding to the relief of Jerusalem when it was attacked by Sennácherib. Then followed a short interregnum in the succession and a state of anarchy till B.C. 685, when there succeeded a dodecarchy, twelve of the principal noblemen dividing the kingdom between themselves. Eventually, one of the twelve, Psammetichus, defeated the rest and became sole king, but only with the aid of foreign troops, on whom he was obliged to rely.

The unity established by Psammetichus remained un-

disturbed in after-years. The capital of the consolidated kingdom was Memphis, but Sais in Lower Egypt became the residence of the royal family, and therefore a place of equal importance. Sais was also famous for a temple dedicated to Isis, which had the following inscription engraved upon it: "I am whatever hath been, and is, and shall be; and no mortal hath yet perceived through the veil that shrouds me." Of the other cities of Lower Egypt, Heliopolis, or the City of the Sun, was the most famous, and contained a magnificent temple dedicated to that luminary.

The most distinguished successor of Psammetichus was Necho II., who is mentioned as Pharaoh-Necho in the Bible. In his reign the circumnavigation of Africa was undertaken and successfully accomplished by the Phœnicians in Egyptian service, who, starting from the Red Sea, returned to Egypt in three years, through the Straits of Gibraltar, thus anticipating the discovery of Diaz and Vasco de Gama by more than two thousand years. Necho also attempted to connect the Red Sea with the Mediterranean, and actually commenced the necessary excavations, which, however, he was not able to complete. He is further known for conquests in Syria and Palestine, which were subsequently wrested from him by Nebuchadnezzar, the king of Babylon. The military prowess of Egypt had, in fact, already greatly deteriorated; and the reign of Apries, or Hophrah, which commenced with a general rebellion of his own subjects, was closed by the conquest of the country by Nebuchadnezzar, after which there were literally "no more princes of the land of Egypt"¹—Egypt becoming a province of the Persian Empire, which absorbed the dominions of Nebuchad-

¹ Ezek. xxx. 13.

nezzar. Amasis, the successor of Apries, was tributary to the Persian king, but attempted to throw off the yoke. This brought down Cambyses to Egypt in B.C. 525, when the whole country was reduced to subjection.

The history of Egypt under the Persians is but obscurely known. The rule of Cambyses himself was mainly characterised by devastation on a large scale. After his death, Egypt received a Persian governor and paid a moderate tribute, besides some personal gifts to the sovereign, including the produce of the fisheries in Lake Mœris. But many revolts occurred subsequently, which exasperated the Persians, and led to the tribute being considerably augmented. The first of these disturbances took place in the time of Darius Hystaspes, and was quelled by Xerxes. The second, which was fomented by the Athenians, happened during the reign of Artaxerxes I., and was put down by Megabyzas. The third occurred in the reign of Darius II., and, in consequence of the support given to it by the Greeks, was of longest duration. It continued from B.C. 414 to 354, during which period the Egyptians went so far as to reappoint kings of their own, seven princes in succession being raised to the throne, till the country was reconquered by Artaxerxes II.

The rule of the Persians was, throughout, regarded by the Egyptians with intense hatred; and this feeling was fomented by the priests, who were particularly offended on account of the Persians treating the Egyptian gods with ridicule and contempt. Their antipathy rose to the highest pitch on the bull Apis being slaughtered; and when Alexander the Great, having ended the siege of Gazá, appeared on the frontiers of Egypt, at the head of a powerful army, the people turned out in crowds to

submit to him, Egypt being thereby acquired without a battle by the Greeks. From Egypt Alexander went to Libya, to visit the temple of Jupiter Ammon, where the priest assured him that he was the veritable son of Jupiter, who promised to him the empire of the world, both of which assurances were received by the hero with equal satisfaction. On his way back, Alexander settled the affairs of Egypt, the local government of which he left with Egyptians, that the country might be governed according to its ancient laws and customs, while the military command was intrusted to Macedonians. He also built the city of Alexandria, after which he turned his steps towards Persia.

Alexandria, originally meant as a military colony, soon became a place of general resort, the centre of trade, and the capital of a mighty kingdom. The inhabitants were divided into three classes—namely, Egyptians, mercenaries, and foreigners, the last, who were numerous, representing all nations that came there for traffic. In time the usual effects of a foreign government began to develop themselves in the national character. The protection of the Macedonians guaranteed to the Egyptians the full enjoyment of civil welfare and religious freedom, and the people that had so often risen against the Persians, sank under it into a state of political lethargy and inactivity.

Upon the partition of the dominions of Alexander after his death, Egypt fell to the share of Ptolemy, the son of Lagus, who became king under the name of Ptolemy I., surnamed Soter. He successfully repelled the attacks, first of Perdiccas, and next of Antigonus and Demetrius, the more aspiring generals of Alexander, who aimed at grasping the whole empire as it was left by that con-

queror. Ptolemy also extended his dominions by the addition of Libya, Cyrene, Phœnicia, Judea, Cœle-Syria, and Cyprus, while his rule over the Egyptians was particularly mild and beneficent. All the arts of peace were fostered by him; he extended trade and navigation in all directions, and professed a special regard for the interests of science. His son, Ptolemy II., surnamed Philadelphus, and his grandson, Ptolemy III., surnamed Evergetes, were also excellent sovereigns, who did all they could to promote the interests of the people. In the reign of the former, Egypt became the first maritime power in the world, while both her land-trade and her sea-trade were extensively augmented; in the reign of the latter, apart from her mercantile character, Egypt assumed that of a conquering State, her conquests being directed partly against Asia on the western coast of Arabia, and inland as far as the borders of Bactria, and partly against the interior of Ethiopia. Great efforts were also made throughout the entire era to restore the ancient monuments of the country; and it was during this time that the devastations caused by the Persians were, as far as possible, repaired.

But the greatness of the first three Ptolemys, which established Egypt as the main seat of trade, also threw it open to the advances of effeminacy and luxury, and worked out the destruction of the kings who followed. Ptolemy IV., surnamed Philopator, was a debauchee and a tyrant; Ptolemy V., called Epiphanes, was equally intemperate and cruel; Ptolemy VI., surnamed Philometer, fell out with his brother, Ptolemy VII., and was only able to make up with him afterwards by dismembering his dominion and giving him a portion of it, including Cyrene, Libya, and some cities of Cyprus; Ptolemy

VIII., called Lathyrus, was a king of little note—besides which, by this time, Egypt had already become a tool in the hands of the administrators of Rome. After the death of Lathyrus, the kingdom was dismembered, till Auletes, one of his illegitimate sons, was placed on the throne with the assistance of the Roman governor of Syria. Auletes left four children, of whom two, Cleopatra and Ptolemy Dionysius, were constantly at feud with each other, till the second fell in war, upon which Cleopatra ascended the throne. But Egypt was now a dependency of the Roman empire; a Roman garrison was stationed in its capital; and Cleopatra only reigned under the protection, first, of Julius Caesar, and afterwards of Antony: and when Antony, threatened by Octavius Caesar, fell by his own hand, Cleopatra followed the example, and was stung to death by an asp. After this, Egypt was enrolled as a Roman province, and was governed by a Roman præfect.

The antiquity of Egypt is fully vindicated in the account we have given of it; the history of Manetho showing clearly that the country was peopled before the Flood, and also that the Flood did not wholly depopulate it. An Arabian historian goes further, and maintains that Egypt was planted before the creation of Adam, and that one of its first kings was Gian-Ben-Gian, who ruled over the fays, or peris, and erected the pyramids. The Hebrew version may nevertheless be generally accepted, that the country was largely colonised by the children of Ham, and that no regular kingdom was formed in it till the time of Menes, who, if identified with Misraim, must have begun his reign some six hundred and fifty years after the Deluge. Previous to this, however, the country must have been planted to a


considerable extent during the reigns of the nine princes commencing with Orus, the son of Osiris ; especially if we allow, what seems most probable, that a large portion of the old population was saved with Orus from the Flood.

Of the very early civilisation of the country, the stories given contain ample evidence. Osiris travelled all over the world before the Flood. He went to India, to the sources of the Danube, and to Thrace. This establishes not only that Egypt was then already well peopled, but that the countries which were visited by Osiris were also in similar condition. Even if the story of Osiris be rejected as entirely fabulous—which probably it is not—the invasions of India by large armies, under Sesostris before the Trojan war, and under Shishak at a later date, the constant intercourse of Egypt with Arabia from the time of the shepherd-kings, if not from an earlier period, the doubling of the Cape of Good Hope more than two thousand years before the era of Diaz, are all undeniable proofs that the countries of the ancient world were vitally active much earlier than we generally imagine, and that the different nations intermixed more freely with each other than we give them credit for.

That the civilisation of ancient Egypt displayed itself early in architecture, the account we have given has already indicated ; and the whole country still offers existing proofs of it in the extensive remains to be seen of its pyramids, temples, and tombs. But this was not the only way in which the Egyptians distinguished themselves. They were the first people, at least in the western world, to frame definite rules of government, and a code of customs almost peculiar to themselves. The government was an absolute monarchy, but qualified by

laws to which the kings, as well as the people, were obliged to conform. Everything did not depend on the arbitrary will of the sovereign ; that will had limits which were precisely defined, and which could not be overridden : and a salutary rule existed by which, after the death of a king, his vices and virtues were publicly discussed before judges who had the power of prohibiting an honourable funeral in the case of those who had not acted well, which always served as a lesson and warning to their successors. Unfortunately, as in India, all the laws and regulations were religious ordinances, which did not admit of improvement, and which could not be departed from even when they had outlived the age for which they were especially made. Some of them were, besides, very peculiar—as, for instance, that sanctioning the marriage of brother and sister, which was founded on the precedent of Osiris and Isis, the union in which case was accounted to have been particularly happy. The law stood its ground through all ages so long as it remained in force ; and, even after it had ceased to be operative, the precedent was followed by the Ptolemys, though they did not in other matters adhere to the old *régime*.

The religion of Egypt was idolatry, which latterly, at least, became very offensive and obscene ; and the priests, as in India, formed a distinct and powerful order, which enabled them to rivet the chains of bigotry and superstition more strongly on the people, particularly as the king was always a priest. The peculiarity of the religion consisted in this, that it enjoined the worship of symbols and enigmas, and of birds and beasts ; and the adoration was accompanied by many rites and ceremonies, of which exact counterparts are still traceable in India. It is with



reference to this religion that Plutarch asserted that the Egyptians admitted nothing into their worship without a reason ; that nothing in it was merely fabulous or merely superstitious ; that all their institutions had reference either to morals or to what was useful in life ; and that many of them had reference to, or a resemblance of, historical facts and' occurrences. There may be a great deal of truth in all this, and the remarks seem to have been applicable not only to the religion of Egypt, but also to that of India. But, unfortunately, the hidden meaning intended to be conveyed by the rites and ceremonies enjoined was often impenetrable, while the ostensible meaning, besides being easily understood, was of such character as to chime best with the feelings and aspirations of the popular mind ; and this gave rise to all the confusion of images and ideas that is observable in India to the present day.

The people of Egypt were also divided into castes, like those of India ; but, unlike the arrangements in force in the latter country, the barriers of caste were not held impassable in the former, and no trade or profession was reckoned to be unworthy or ignoble. This accounts for the great skill which was attained by the Egyptians in architecture, mechanics, painting, and sculpture. The profession of arms was held by them in particular esteem, notwithstanding which they never acquired a warlike character, even though they were able to produce such illustrious conquerors as Thothmes III., Sesostris, and Shishak. This has been attributed to the influence of the priesthood. It was perhaps more justly ascribable to the fruitfulness of the country and the fondness of the people for all kinds of pleasure, which, as in India also, necessarily produced an extreme degree of effeminacy.

Against this inference is to be recorded the testimony of Herodotus, who, in a large battle-field, observed that, while the skulls of the Persians could be easily pierced, those of the Egyptians were harder than the stones they were mixed with. But this, perhaps, is no conclusive evidence on one side or the other.

In all other respects, the success of the Egyptians was unquestionable. Their writing was of three different kinds—epistolary, sacerdotal, and hieroglyphical; the last representing ideas by figures, an ingenuity which was known likewise to the Chinese, and partially to the Hindus, Persians, and Scythians. The Egyptian writing was usually on long rolls of paper, and by means of a frayed reed, such as is used to this day in India. Great progress was made by the people in philosophy, mensuration, geometry, and arithmetic. Of magic, they knew the whole art; and the books of Trismegistus on the subject were famous throughout the ancient world. One curious art was known to them of which no other nation was cognisant—namely, embalmment, by which dead bodies were preserved for several thousand years without decay.

By its geography Egypt is part and parcel of Africa; but from the earliest times its connection was most intimate with the countries of Asia. The resemblance between the Egyptians and the Hindus was particularly great. The religions of both nations, we have remarked, were very similar; the wildest stories in them agreed; the fight of Osiris and Typhon finds an exact counterpart in that of Bruhmá and Vishnu—and similar coincidences are constant. The agreements in proper names are, also, striking—more so than any observable among other nations. The habits and customs, too, of the two

peoples, were greatly accordant. The generally accepted inference from all this is, that one nation was derived from the other. The theory of Sir William Jones on this subject has already been referred to. He did not find in Egypt any trace of the manners, arts, and sciences prevailing in the countries by which it was surrounded, and thence concluded that it was not peopled from any of them, but from India—probably by the first navigators of the Indian Ocean. He especially referred to a race named Sanganyans, who dwelt near the mouths of the Indus, who, he inferred, had landed in Arabia, or on the African coast, in one of their piratical expeditions, and had thence rambled over to Egypt. These, he says, acquired the name of Egyptians, or Gipsies, and subsequently spread themselves from Egypt to Italy and other places, where they were known as Zingároes—a name nearly corresponding with their original designation of Sanganyans. The idea is so circumstantially supported that it almost carries with it an air of correctness. But actually it is not worth much. Egypt was peopled quite as early as India itself. The Sanganyans may have rambled over to it in the manner described, but, if such outskirts of India as the mouths of the Indus were then well peopled, it must have been at an age when the whole of Egypt had been thoroughly planted. From their constant intercourse with each other, the two nations mutually borrowed all that seems to have been common to both ; but there is not a tittle of evidence to support the theory that one of them was descended, directly or indirectly, from the other.

CHAPTER VIII.

GREECE.

GREECE is so called from Græcus, the son of Thessalus, who gave his name to Thessaly. But the designation by which the country was most anciently known was Ionia, derived by the Greeks from Ion, the son of Xuthus and Creusa; and by Josephus from Javan, the son of Japheth, the son of Noah. Geographically, it is divided into two parts, the northern of which is comprised within the continent, while the southern forms a peninsula by itself, the connecting link between them being a slip of land known as the Isthmus of Corinth. In the north of the country are the Cambunian mountains; and the rest of it is also sprinkled with high rocks and hills. The principal rivers are the Peneus and the Achelous, the former of which empties itself in the Ægean, and the latter in the Ionian Sea. The climate has at all times been generally regarded as mild and serene, except of Bœotia, the air of which is thick and foggy. The soil is various, being hard and barren in some places and soft in others, which gives the country the advantage of every description of produce being cultivated in it with success. Its celebrity for woollen and linen manufactures goes as far back as the age of Homer; while, in later times, it also became well known for its productions in silk—that is, after it had

stolen the secret both of the insect and its culture from eastern lands. The commercial advantages of its position were great, and early appreciated. It is washed on three sides by the sea; and the coast, all along, is indented with commodious ports and havens.

This country was anciently constituted by the federation of a number of small States, which Josephus says were planted by the sons of Javan, but which appear to have had a prior population of indigenous growth, supplemented probably by early batches of colonists from Egypt and Phœnicia. The principal of these States were: Sicyon, Argos, Attica, Bœotia, Arcadia, Thessaly, Phocis, Corinth, and Sparta; Macedon being added to their number on a later date. The other States, which made a less important figure in history, were: Elis, Ætolia, Locris, Doris, and Achaia. All the States were not established at one time; their regular grouping into bodies was gradual, and the result of the immigration of different parties of colonists at different eras. The first inhabitants were known by the name of the Pelasgi, and were by all accounts excessively savage and rude, being probably a mixture of the old original races of the country with the refuse of Phœnicia and Egypt deported before the Flood. They lived by acts of great violence and barbarity, and took a long time to form themselves into societies, and to learn the arts of cultivation and house-building; and it was not till fresh bands of colonists came over that the States were founded.

The oldest of the States was Sicyon, said to have been established in B.C. 2089, by Ægialeus, its first king, who is understood to have been contemporary with Terah, the father of Abraham. Twenty-five other princes are enumerated after him; but there is no memorable action to

notice in connection with them. The nineteenth in succession was Sicyon, after whom the settlement was named. From the last, Zeuxippus, the State passed into the hands of the priests of Apollo, and subsequently to the Amphictyons, till it became finally incorporated with Argos.

The kingdom of Argos was founded in B.C. 1856, its first king being Inachus, the son of Oceanus and Zethys. A list of nineteen kings of this State is given, the third name being that of Apis, supposed to be the same who fled to Egypt, and was worshipped there in the form of a bull. The fourth king, Argus, gave his name to the State. The tenth, Danaus, was an usurper, who escaped from Egypt after having vainly conspired there against his brother Sesostri¹, and landed in Greece in B.C. 1474. From him was descended by the mother's side Perseus, the son of Jupiter and Danaë, who, having accidentally killed his grandfather Acrisius, withdrew from Argos and founded the kingdom of Mycenæ. Among his successors in Mycenæ were: Eurystheus, Atreus, Agamemnon, Orestes, and Tisamenes or Penthilus. The history of the first, and of the labours imposed by him on Hercules are well known. Hercules never came to the throne himself; but it was recovered by his descendants, in B.C. 1140, from Tisamenes, or immediately after his death, as is differently reported, and was retained by them for four reigns, after which the kingly government was overthrown. Argos, after the retirement of Perseus from it, was held by Talaon, and passed through him to Diomedes, its last king, who distinguished himself at the siege of Troy.

Attica, or Athens, is generally believed to have been founded by Cecrops, an Egyptian, in B.C. 1556, though

¹ Not Egyptus, as is asserted by some authorities. The era of Egyptus was earlier by above six hundred years.

the story goes that he married the daughter of Actæus, who was the king of the country before him, and only succeeded to the throne by right of his wife. He brought with him from Egypt a large colony of Saïts, a people who lived near one of the mouths of the Nile, who probably helped him to conquer the country. After having secured possession of it, he organised the government on a systematic footing, dividing the State into districts, with a chief town in each, and introducing laws and civil institutions among the people. One of the institutions introduced was that of marriage, which, till this time, was not known among the Greeks, who used their women in common. He also inaugurated the worship of Jupiter, taught his subjects the art of navigation, and founded the court of Areopagus, which Solon afterwards improved. The names of sixteen successors are mentioned. The fourth, Erichthonius, the son of Vulcan, is said to have been the inventor of coaches. The seventh, Cecrops II., gathered together his people, who were much scattered, and taught them to live in towns. The tenth, Theseus, the son of Ægeus, was famous for many heroic achievements: and, also, for new-modelling the government by uniting the provincial towns more closely into one confederacy, and establishing one jurisdiction over all of them; by forming an assembly of the townsmen of these boroughs, to which he intrusted the election of the king; and by depriving royalty of every privilege except that of presiding in the council, and of commanding in time of war. By these changes he virtually introduced the democratic form of government in Attica. But his exertions on behalf of the people were not appreciated; he was rewarded only by ingratitude, and was eventually expelled from the throne by Menestheus, who found

greater favour with the mob. Theseus retired thereupon to Syros, where he was killed by stratagem; Menestheus lived to the time of the Trojan war, in which he was slain. The last king of Attica was Codrus, who voluntarily sacrificed himself, in B.C. 1068, to rescue his country from the inroads of the Dorians, and with whom the royal title was extinguished.

The kings of Attica were succeeded by Archons, or chief magistrates, of whom thirteen were hereditary and for life, and taken from the family of Codrus. This change was introduced, not from any dislike to the royal power, but out of respect to the last monarch, who gave up his life for the benefit of the State. The appointment of perpetual archons lasted from B.C. 1068 to 752, after which the office was made decennial, on which condition seven archons ruled from B.C. 752 to 682. After them the duration of authority was further reduced to one year, and the authority itself divided among nine persons at a time, one of whom acted as the chief. When Draco was chief archon he established a new code of laws, which soon became inoperative from its extreme severity. From the state of anarchy that followed Athens was rescued by Solon, another chief archon, who introduced a second new code, which, in a later age, was largely borrowed from by the Romans. He also entirely remodelled the constitution of the State, by dividing the people according to property into four classes, instituting a supreme council of five hundred persons for debating on public affairs, and re-organising the Areopagus as a final court of appeal. By these arrangements the government was virtually converted into a democracy, and the chief magistrate made entirely dependent on the people.

Bœotia, better known afterwards by the name of Thebes,

was founded in B.C. 1455, by Cadmus, whom some authorities represent as an Egyptian, and others as a Phœnician. He is universally allowed to have introduced the use of letters into Greece from Phœnicia, where, if not born, he had at all events resided for several years. He also taught trade and navigation to his people, and introduced among them the use of brass. Among his successors were Laius, Œdipus, Eteocles, and Polynices, whose unfortunate history is well known. The wars of Eteocles and Polynices brought on the invasion of Thebes by seven confederate chiefs, and its final capture by their sons, best known by the title of the Epigoni; after which the Bœotians were expelled from their country by the Thracians, and settled at Arne in Thessaly. The last king of Bœotia was Xanthus, at whose death, in B.C. 1126, it became a commonwealth.

Arcadia was so called from Arcas, the son of Jupiter and Calista, and is supposed to have been founded by Pelasgus, by some considered to be the same with Phaleg, or Peleg, the son of Eber, in whose days the earth is said to have been divided; whilst others consider Pelasgus to have been contemporaneous with Cecrops. The Arcadian traditions enumerate a list of twenty-five kings, of whom the eleventh, Agapenor, was at the siege of Troy. The last three kings were Aristocrates I., Hicetas, and Aristocrates II. Of Hicetas nothing particular is known. The other two were stoned to death by their own subjects—one for ravishing a virgin in the temple of Diana, the other for betraying his allies, the Messenians; after which the regal dignity was abolished, in B.C. 668.

Thessaly is supposed to have received its name from Thessalus, the father of Græcus, after whom all Greece



was called. The country was divided at one time into four, and afterwards into ten, districts; but the history in regard to them is very uncertain. Two of the principal States were Thessaly Proper and Phthia. Deucalion was king of the latter at the time when the deluge that goes by his name occurred, which is generally supposed to have been distinct from what is called the Universal Deluge, and to have been caused by the irruption of the Euxine Sea, which then for the first time rolled down into the Mediterranean. Of Thessaly Proper, Æson was king in B.C. 1280, and was succeeded by his brother Pelias, who sent out the rightful heir, Jason, to Colchis, in search of the Golden Fleece; possibly to open out with that country a trade in flax, which was its staple produce. This is the story of the Argonautic expedition, in which the flower of all Greece was engaged. The next Thessalian prince of name was Achilles, who took the most prominent part in the Trojan war, which, however, was eventually brought to a successful conclusion by the sagacity and wisdom of a greater general, Ulysses, the king of a petty island in the Ionian Sea. The most important event in the history of Thessaly was its war with Phocis, which was pursued with irreconcilable hatred on both sides. The war arose from the Phocians having ploughed certain lands consecrated to the Delphic god, for which a fine was imposed on them by the Amphictyonic Council, which they refused to pay. The quarrel soon became general, and many States were involved in it on one side or the other; and it lasted till the time of Philip of Macedon, who put an end to it by finally defeating the Phocians.

The little State of Corinth is said to have been founded by Sisyphus, the son of Æolus, in B.C. 1514, but did not continue in his line beyond eight generations, after which

the Dorians drove out the original inhabitants, Aletes, one of the Heraclidæ, becoming king in B.C. 1089. Eleven princes reigned in succession to Aletes, the last being Automenes, in whose reign, in B.C. 777, the Bacchidæ, another branch of the Herculean race, took possession of the government, and introduced an oligarchy, electing annually from among themselves a *prytane*, or supreme magistrate. In B.C. 657, Cypselus, who was related to the Bacchidæ by the mother's side, succeeded in wresting from them the sovereign power. He was succeeded by his son Periander, and he by his nephew Psammetichus, who reigned till B.C. 584, when the Corinthians asserted their freedom by establishing a republic.

The original name of Sparta was Laconia; it was founded by Lelex, in B.C. 1516. Lelex was succeeded by Myles, and he by Eurotas, who changed the name of the State, calling it Sparta, after his daughter Sparte, and Lacedæmon, after his son-in-law, her husband, who succeeded him. The seventh successor to Lacedæmon was Hippocoon, who, with his ten sons, was killed by Hercules; upon which Tyndarus, his brother, whose daughter Helen gave rise to the Trojan war, was raised to the throne. Tyndarus was succeeded by his sons, Castor and Pollux, after whom, the male line failing, the throne was assumed by Menelaus, the husband of Helen, in right of his wife. From Menelaus the succession descended to his sons by a former marriage, and next reverted to Helen's son-in-law and nephew Orestes, whose son Tisamenes (who succeeded both at Lacedæmon and Argos) was driven out by the Heraclidæ, one of whom, Aristodemus, became king of Sparta. Aristodemus was succeeded by his twin sons, Eurystheus and Procles, from whose time the government took a new form, and, instead

of one sovereign, became subject to two (the successors of Eurystheus and Procles respectively), who reigned jointly,—this bipartite succession continuing for several generations. The history of the State for two centuries after this exhibits nothing but repeated wars between the Spartans and the Argives, and domestic discords caused mainly by the division of authority between the two kings, which lasted till the time of Lysurgus, when the government was remodelled. The main improvements introduced by Lysurgus were the constitution of a senate of thirty persons endowed with supreme power in all civil matters, which only left to the kings their titles and honour, and the management of religious and military affairs; the division of land equally among all the citizens; and the removal from them, as far as possible, of every species of luxury. The whole object of Lysurgus was to make the people good citizens in peace and hardy soldiers in war; the circulation of all money except of iron was prohibited; no trade was suffered to be carried on; and the mechanical arts were allowed to be exercised only by slaves. Sparta was thus at once converted into a military commonwealth, which so far benefited the inhabitants, that, from this time forward, they everywhere assumed the character of conquerors.

Macedon was founded in B.C. 813, by Caranus, an Argive, a descendant of Hercules. From its situation in the extreme north of the country, and its slow progress in civilisation, it remained unnoticed till some five hundred years after, or the time of Philip and Alexander the Great. Of its intermediate history very little is known beyond this, that it was constantly at war with its immediate neighbours, the Pierians and Illyrians; and that it suffered considerably from the first incursions of the Per-

sians in Europe, and in the reign of Darius Hystaspes was tributary to him.

Of the petty States of Elis, Ætolia, Locris, Doris, and Achaia, no separate notice of each is necessary. Elis had the reputation of having been peopled by the descendants of Elisha; for which reason the inhabitants boasted that they were the aborigines of the Peloponnesus, looking upon all others as interlopers. One of its kings was Augeus, the owner of the Augcan stable, which was cleansed by Hercules; another was Epeus, who was present at the siege of Troy, and built the famous wooden horse; a third was Iphetus, the restorer of the Olympic games. Of Ætolia, one of the kings was Cleus, whose daughter Dejanira was married to Hercules. A son of Cleus, named Tydeus, was a great hero; and his son Diomedes has already been mentioned as having distinguished himself in the Trojan war. Locris likewise sent a hero, named Ajax, to the siege of Troy; but it derives more fame from Amphictyon, one of its chiefs, who established at Thermopylæ the Amphictyonic Council, already referred to, which was a confederacy between twelve nations to assemble once in six months to consult upon each other's affairs and settle all pending disputes in Greece. The Dorians are principally known for their migrations and conquests, by which they created a great revolution of races, which we shall shortly notice. Achaia was parcelled into twelve small republics having democratic constitutions, which were mutually united by a league founded on perfect equality.

The two most ancient races in Greece were known by the names of the Pelasgi and the Hellenes, whom some writers consider to be the aborigines of the country, as distinguished from the colonists who came to it, whether

from Babel, Egypt, or Phœnicia. This necessarily assumes a special provision made for peopling Greece, similar to the provisions made for other lands—that is, by a set of first parents particularly assigned to it; which is not at all improbable, though we have no tradition or story about it. The character given of the Pelasgi would seem to support the idea, as it does not correspond with that given of any of the several branches of the family of Noah, or with that known of the Phœnicians and the Egyptians. At the time when we first find the Pelasgi, they are seen scattered and dispersing, so that there was probably a prior period, when they were a mighty and collected race; and it is not unreasonable to conclude that a powerful race of this kind, with such a peculiar character, had a distinct origin. As for the Hellenes, who first made their appearance under Deucalion in Phthia, Wilford was disposed to regard them as Scythians, by identifying Deucalion with Cálá-Javan or (Deo-Cálá-Javan), the barbarian king whom Krishna defeated in India, and by supposing that, on being rooted out of his own country, he came over with his Bactrian followers to settle in Greece. If the flood of Deucalion was distinct from that of Noah, of which the proof is not very clear, this hypothesis is entitled to great consideration, and would establish the first descent of the Scythians into Greece; but if, on the other hand, the floods of Noah and Deucalion be the same, as seems not at all unlikely, the era of Deucalion would go back into greater antiquity than that of Krishna, and we should then infer that the Hellenes (in common with the Pelasgi) only represented the survivors of the aboriginal population of the country, who, on account of the Deluge, moved off from one part of it, which must have suffered most, to settle in another.

Be that as it may, we read that the Hellenes, gaining strength, were in time able to drive out the Pelasgi before them, and to spread themselves all over Greece. They were subdivided into four branches—namely, the *Ætolians*, *Ionians*, *Dorians*, and *Achaïans*. The gradual spread of these tribes all over Greece was effected by several raids and migrations; and with them were mixed up the subsequent batches of colonists that came from across the sea, who contributed largely to give a definite character to the nation. The formation and development of the nation was carried on throughout what are called the Heroic ages. The main incidents of those ages were : (1) the expedition of the Argonauts to Colchis, in about B.C. 1250; (2) the war of the confederate princes against Thebes, in B.C. 1225; (3) the capture of Thebes by the Epigoni, in B.C. 1215; and (4) the Trojan war, in B.C. 1194. The last was followed by a very stormy period, in consequence of the many disorders prevailing in the ruling families of the country, especially in that of Pelops. Commotions still more violent soon arose, caused by the restlessness of the rude tribes of the north, particularly of the Dorians and the *Ætolians*, who, under the guidance of the descendants of Hercules, strove to obtain possession of the Peloponnesus. These disturbances convulsed the whole of Greece, and finally resulted in the occupation of Argos, Sparta, Messene, and Corinth by the Dorians, while Elis fell to the share of the *Ætolians*. They also forced several of the Greek tribes to emigrate and take forcible possession of the coast of Asia Minor, where they established many colonies. These colonists went out as soldiers, sword in hand, and conquered new homes for themselves, sometimes taking women by force from their neighbours, oftener by treaties of friendship. The islands

of the Ægean Sea, and of the Mediterranean were similarly seized upon; and the whole face of Greece was thus completely changed. The system of government, too, was gradually altered, from the hereditary clanship which had hitherto generally prevailed, to different forms of republicanism, which now became common, each city or district having laws, customs, and interests of its own, but all combining together into one body for general purposes of aggression or defence. Two of the States only aspired, and were admitted, to be superior to the rest—namely, Athens and Sparta—not only for their greater power, but also for their better constitution and laws; and the records of these States, and of their constant jealousies and wars, assumed for a long period the most important phase of Grecian history.

The contentions between Athens and Sparta were only for a time held in abeyance during the Persian war. The causes of that war were, as we have stated elsewhere, the vanity of the queens of Persia, who sighed for the ministration of Grecian women as slaves; the revolt of the Asiatic Greeks against the Persian power, which was aided and abetted by the Athenians, who also took part in setting fire to Sardes; and the intrigues of Athenian refugees, particularly of Hippias, in the Persian court. A general requisition was first sent round by Darius Hystaspes to the several Grecian States, to acknowledge the authority of Persia; and this was complied with by all of them, except Athens and Sparta, which rejected the demand with disdain. We all know what followed. A Persian army of one hundred thousand, or, according to some authorities, of three hundred thousand, men invaded Greece, and was met and defeated at Marathon by an Athenian army of ten thousand men. Darius became

furious, and vowed vengeance; but death prevented him from giving effect to his threat, whereupon his legacy of hatred towards Greece was taken up by his son Xerxes, who personally headed a still mightier invasion of the country. The opposition he met with at Thermopylae from a band of three hundred Spartans first showed him of what stuff his enemies were made. Next followed the glorious naval victory gained by the Athenians off Salamis, which all but annihilated the Persian fleet; while all that the Persians were able to achieve against the Greeks was confined to the burning of Athens, which its inhabitants had abandoned. After this, Xerxes was only too glad to decamp; and the subsequent simultaneous land engagement at Plataea and naval fight at Mycale were sufficient to expel the Persians finally from the shores of Greece. The tables were now turned; from being the aggressed, the Greeks became the aggressors. To free their Asiatic countrymen from the Persian power now became their pretext for continuing the war on Asiatic ground; and this went on for thirty years, till, the Persian fleet being completely defeated by Cimon, near Cyprus, Artaxerxes I. was compelled to sign a treaty of peace with Athens, recognising the independence of the Asiatic Greeks.

This was the most brilliant period of Athenian power and glory. Liberty proceeded from Athens alone, as Herodotus very forcibly puts it: "I will say that liberty proceeded from Athens: many will murmur; but I will say it, for it is true." The dispute for pre-eminence between Athens and Sparta was shortly after revived; and, as the naval superiority of the former made her mistress of most of the islands and maritime cities, which yielded but a forced obedience, it enabled Sparta to assume the character of the deliverer of Greece from Athenian thral-

dom. The war that followed lasted for twenty-seven years, and is known by the name of the Peloponnesian war. It ended with the capture and humiliation of Athens, in B.C. 403; after which Greece soon found the yoke of her deliverers to be infinitely more galling than that of the people who had been named her oppressors. The Athenians ceased henceforth to possess political eminence in Greece, and devoted themselves very largely to literature and philosophy, almost justifying the exclamation attributed in a later age to a Gothic chief who, during the sack of Athens in the third century after Christ, forbade the destruction of books, saying: "So long as we leave those to them, they will never apply themselves to the use of arms." On the other hand, the Spartans established a military rule all over the country, which was much complained of and severely felt, till their supremacy, again, was subverted by the Thebans, under Pelopidas and Epaminondas, in B.C. 371. The success of the Thebans, however, was exceedingly short-lived, and terminated with the death of their leaders; and the eventual result of these struggles was the weakening of all the parties concerned, which paved the way for the supremacy of Macedon.

While the other States of Greece were thus weakening themselves by civil dissensions, Philip, king of Macedon, the sixteenth in descent from Caramus, its original founder, was gradually extending and consolidating a kingdom hitherto regarded as of little note in Greece, and which had lived at different times under the protection of Athens, Thebes, and Sparta. The first object which he sought for and attained, was to get Macedon acknowledged as a member of the Hellenic league. He next appeared as the deliverer of Thessaly, and ended by making it a province

of his own empire. He then took advantage of the sacred war waged against the Phocians to enter Greece, reduced the Phocians, and then defeated the Athenians and Thebans, who, alarmed at his ambition, had united their powers to oppose him. This terminated the independence of Greece. The Spartans had kept aloof when the general interests of the country required a united effort to smother the common enemy; their mistake soon became irreparable, and Philip well understood the value of the position he had gained. The battle of Chæronea was followed by his being selected generalissimo of the Greeks by the Amphictyonic Council, to wage war with Persia, in which direction his aspirations were diverted. While he was preparing for this, however, his life was cut short by the hand of an assassin—an officer of his guard—who stabbed him to death in the midst of the festivities celebrating the nuptials of his daughter.

The whole time of his successor, Alexander the Great, was spent in wars in Asia. In Greece all he did was to destroy the city of Thebes, which, with the aid of the Athenians, had attempted to throw off the Macedonian yoke; thus finally depriving the Greeks of their hope of re-establishing their independence. He then got himself appointed their generalissimo against Persia, in the place of his father, and, completing the preparations which Philip had commenced, set out on his expedition against that country. Crossing over to Asia Minor, he won the two battles of Granicus and Issus; after which he entered Syria and Palestine, and thence diverged into Egypt and conquered it, advancing as far as Libya, to the temple of Jupiter Ammon. Returning thence to Asia, he passed the Euphrates and the Tigris, and defeated the Persians in the battle of Arbela, which, at one stroke, made him

master of the Persian Empire—that is, of all the territory from the coast of Asia Minor to the banks of the Indus. He then went to Hyrcania and the Caspian Sea; thence to Parthia, Bactria, and Sogdiana, as far as the Jaxartes, to break a lance with the Scythians. Marching back thence, he proceeded to India, where he crossed the Indus and gave battle to a king named Porus, and defeated him. His wish to enter into the heart of the country was opposed by his own soldiery, upon which he moved down the Indus to view the sea, and then commenced his backward journey towards Greece. But he was never able to reach his country, having drunk himself to death at Babylon, or being poisoned there, as some writers assert, in B.C. 323.

Alexander was succeeded in his conquests by his generals, who first acted as viceroys, but eventually assumed independent authority. In a short time they became involved in quarrels amongst themselves, and this enabled the Grecian States to resume their independence, which was maintained for some time by the association of several of them into a league formed in B.C. 280, which was known as the Achaian League. Macedon afterwards got entangled in a protracted war with Rome, which was already extending her empire on all sides; and the final result of the complication was that the Achaian League and the independence of Greece were subverted together by the Romans, in B.C. 147—that is, at the same time that Carthage was overthrown.

We have rapidly run over the history of Greece, though it was scarcely necessary to do so, since the fullest details in regard to it are well known to every reader of the day. But an account of the Ancient World without any notice of Greece and Rome would, it appeared to us, have re-

sembled the acting of the play of "Hamlet" with the part of Hamlet left out; and it was only to provide against such culpable omission that we have introduced matter which many readers will perhaps consider entirely redundant. The peopling of Greece we attribute partly to growth from within, and more largely to immigration from Scythia (if the Hellenes came from Bactria), and from Phœnicia and Egypt, allowing, however, that the descendants of Javan may also have contributed to it to some extent. The earliest races of the country, spoken of as its original inhabitants, were, as the inference assumes, derived from no other land; and, if they intermixed with any other people, it was with the antediluvian immigrants from Phœnicia and Egypt, who came over at a time when civilisation was, even in their own countries, yet unknown,—every assumption of this nature being necessarily based on the belief, as already expressed in the section on Phœnicia, that the art of navigation was known to the ancients even before the Flood, of which the preservation of so many families from the Deluge furnishes, perhaps, the most conclusive evidence. The colonists who came afterwards, including the Scythians from Bactria, brought with them a better knowledge of things, such as had been intermediately acquired in their respective countries; and this enabled them to lay the foundation of that civilisation which Greece attained with their aid, and afterwards diffused throughout the world.

The letters and religion of Greece were both derived from foreigners, though on being received they were stamped with the Grecian brand, and, as it were, separated and distinguished from the sources from which they were taken. The lively imagination of the Greeks soon added to the number of divinities imported, by

personifying the sciences and the arts, and by typifying wisdom, beauty, and love. The oracles, festivals, and games were especially Grecian institutions, based on the religion that was borrowed, but as original ideas emanating therefrom. The games combined together a variety of objects—religious, festive, and political—but bearing in every aspect a character peculiarly Greek and national. The wandering minstrelsy of Greece was, if we may so call it, another institution peculiar to the country; or, if borrowed, it was derived possibly from countries very far to the east, such as Persia and India, where some traces of it may yet be met with. Still more peculiar to Greece were the gardens or groves of the philosophers, in which an alley of trees or a shrub of flower-plants separated from each other distinct systems of thought and the most radical diversities of opinion. Great things were achieved in these quiet retreats, but not without great exertions of the brain. The free institutions of Greece were peculiarly adapted for the fullest expansion of the mind; and the prodigious efforts made towards that end were crowned with the greatest success—with greater success, perhaps, than in any other country, ancient or modern. Not only have the poems of Homer never been rivalled; we have no historians to place side by side with Herodotus, Thucydides, and Xenophon; no philosophers (notwithstanding their antiquated notions and erroneous methods of reasoning) to take the precedence of Socrates, Plato, and Pythagoras; scarcely any dramatist besides Shakspeare to rival Sophocles, Euripides, and Æschylus. Most of the arts, also, were cultivated by the Greeks with the greatest success. The finest statues the world could boast of were those executed amongst them; it is said of the

Venus of Praxiteles that the gazers believed that the marble moved and was about to speak, which induced many to apply their lips to those of the statue, taking it for a living form. Of painting, the Greek islands produced more and better artists than all the rest of the world taken together; and of architecture, the most approved styles to this day are those which have been borrowed from the Grecian school.

Nor was Greece very backward in general matters of practical usefulness. As a mercantile power she rose in importance from the destruction of Tyre, and understood her business so well that even the horrors of civil war were never allowed to interrupt her commercial activity, every species of merchandise being, by common consent, allowed to be conveyed with safety through States at feud with each other. The ambulatory commerce of Greece was particularly extensive, and almost incredible journeys were performed by merchants in carrying it on. The communications between the interior of Asia and the eastern parts of Europe had been open ever since the remotest periods of antiquity, and caravans from Greece penetrated almost to the borders of China with the produce of the West, coming back laden, in return, with all the riches of the countries they passed through. In connection with these operations we stumble over the first notions of bills of exchange in the ancient world. Isocrates mentions the instance of a trader who had come to Athens with some grain, having delivered a draft of this nature for money due to him in some place on the Euxine Sea, which was taken up without difficulty, the parties on both sides appreciating fully the advantage which exempted their money from exposure on a sea covered with corsairs and pirates.

What, however, pre-eminently distinguished the Greeks from all the nations that preceded them, were their political institutions, which were peculiarly their own. The first monarchical form of government may have been borrowed by them from, or adopted in imitation of, the institutions in force in other countries; but the changes subsequently introduced owed their origin to the spirit of the nation, and kept pace with it as it was gradually developed. The people, as distinguished from their rulers, appeared in everything almost from the earliest ages; the right of making peace or war belonged exclusively to them at all times, nearly in all places: and in this mob-importance consisted the whole secret of their aggrandisement. The migrations and wars of the ruder tribes, under the guidance of the Heraclidæ, threatened at one time to deface this distinctive feature; but, fortunately, even those ruder tribes participated in the same general love for independence, and the final result of the disturbances was the stable foundation of republicanism everywhere, in the place of hereditary government. The chivalrous spirit of the nation had been aroused at an earlier age—namely, in that of the Argonautic expedition and the Trojan war. To it was now added the love of political freedom, and these two elements together formed the backbone of the national character. The feelings thus developed, originally encouraged by Homer, were cherished ever after by the ties of a common religion; by the habit of consulting the same oracle at Delphi; by the influence, such as it was, of the Amphictyonic Council; and by the public games. The hostile attempts of Persia to subjugate Greece early gave these feelings their full swing, just when such a swing to exercise them was absolutely needed. The greatness of Athens and

Sparta was the natural consequence of the development this gave to their energy and strength. Unfortunately, a surfeit of success was followed by the dominance of party spirit of a local character in the place of real patriotism ; and, when the national cause was sacrificed to isolated aggrandisement, the decline of the country became as precipitate as its elevation had been marvellous.

CHAPTER IX.

ROME.

ROME is generally understood to have been named after Romulus, its founder, and Italy after Italus, a king of the Siculi.* The main divisions of the country were: (1) Upper Italy, comprising the districts of Cisalpine Gaul, and Liguria; (2) Central Italy, consisting of Etruria, Latium, Campania, Umbria, Picenum, and Samnium; and (3) Lower Italy, or Magna Græcia, consisting of Lucania, Bruttium, Apulia, and Calabria. The mountain-ranges in the country are two—namely, the Alps, which occupy Upper Italy, and separate it from the other contiguous kingdoms on the north; and the Appennines, which run down the central and lower divisions of the peninsula, and divide it into two almost equal parts. The whole length of the peninsula is well watered by a number of small rivers, of which the Po, the Adige, and the Tiber are the most important. The soil of the plains has always been famous for its fertility, and the productions are so various that they have obtained for the land the appellation of the garden of Europe; but the mountain-tracts, on the other hand, are almost altogether barren, or, at all events, admit of little cultivation only. The position of the country seemed to indicate it as the natural centre of trade; but that advantage was never sought for by the inhabitants, nor attained.

The first inhabitants of Italy were named Aborigines, being believed by some writers to have lived in the country from the beginning, and not to have derived their origin from any other nation; while other writers change the appellation into Aberrigines, which means that they were a wandering people, supposed to have rambled over from other countries to Italy, where they lived by rapine. Among this tribe were reckoned the Umbri, the Siculi, and the Ausones, three of the most powerful races in the country; and from these were derived the Auranci, the Rutuli, and the Osci. The other ancient races were the Pelasgi, the Arcades, and the Tyrrhenians, all of Greek extraction, from whom were derived the Sabini, the Cluotri, the Tarentini, the Calabri, and many others whom it is scarcely necessary to name. Of the origin of one ancient race, the Volsci, a very warlike people, no account is given; and of another, the Ligures, it is said that it cannot be definitely stated whether they were descended from the Greeks or the Gauls. The sacred writers conveniently get over all difficulties by asserting that Italy was first peopled by the descendants of Kittim, the fourth son of Javan, who, having spread themselves over Macedon, wandered thence to the coast of the Adriatic, and were tempted by the fruitfulness of Italy to cross over and settle in it. According to some of these authors, the first to cross over were the Attolians, after whom Italy was named; the Pelasgi, the Arcades, and other Greek races coming after them, as they began to receive marvellous accounts of the richness of the country which invited them.

Of the history of Italy before the foundation of Rome, very little worth mention has been recorded. The Umbrians and Ligurians are both said to have had a great

name at one time, but no details in regard to them are known till their wars with the Romans made them more famous. The same remark applies to the Etruscans (Etrurians), in regard to whom it is only stated that they were for many ages masters of Umbria. Of the Latins, or the people of Latium, more circumstantial information is forthcoming, though a great part of it seems to be more or less fabulous. The names of three kings who reigned over them before the time of Æneas are given as Picus, Faunus, and Latinus, in the reign of the last of whom the Trojans are said to have arrived in Latium. At first Latinus contemplated opposing the new-comers, taking them for pirates; but, on hearing the story of their misfortunes, he was touched with compassion, and not only offered them his friendship and a tract of land to live in, but ratified the alliance by giving his daughter, Lavinia, in marriage to their chief. This led to a war with Turnus, king of the Rutuli, to whom Lavinia had before been promised, the result of which was that the Rutuli were defeated, while Latinus was slain; whereby Æneas obtained possession of the Latium throne in right of his wife, in whose honour he built the city of Lavinium.

Æneas was succeeded by his son Ascanius, who built another city named Alba Longa, which afterwards became the seat of the empire. Twelve kings are named as having reigned in quiet succession to Ascanius, the last of them being Procas, who left two sons, named Numitor and Amulius. Of these, the first succeeded his father to the throne, but was not able to retain it, being driven from it by his younger brother, who, to secure the succession in his own line, killed the only son of Numitor, and consecrated his sole daughter, Rhea Sylvia, to the worship of Vesta, which subjected her to perpetual virginity.

The precaution of Amulius was, however, ineffectual. The vestal was waylaid and ravished by one of her lovers, and gave birth to two sons, when, to give her disgrace a less offensive character, she boldly affirmed that the god Mars was the father of her offspring. All that Amulius could do now was to consign the children to destruction, and they were accordingly thrown into the Tiber. But, the river having overflowed its banks, the waters in retiring left the cradle in which they were exposed on dry ground, where they were found by the chief of the king's shepherds, and suckled and brought up by his wife Acca Laurentia, called, for her licentious life, Lupa, which signified both a harlot and a she-wolf.

These children were named Romulus and Remus, and are generally supposed to have founded Rome on the spot where they were saved, after having restored their grandfather to the throne of Latium. All historians, however, are not agreed on this point, as some pretend that Rome was founded by a party of Trojans, and named after Roma, a lady of distinction, who was with them; others, that the name was derived from Romanus, the son of Ulysses and Circe; and others, again, that Romus, a king of the Latins, was the real founder of the city. Following the general opinion, however, we take it for granted that the colony was established by Romulus, in B.C. 753, and that his brother Remus was killed by him at the same time, out of jealousy, both having aspired to the honour of governing the new State. The State consisted at this time only of a number of huts, peopled by vagabonds and slaves, amounting to about three thousand souls; besides whom, the founder brought with him a band of about three hundred followers. These inhabitants were divided by him into three tribes; each tribe being subdivided

into ten curiæ, or companies of one hundred men ; and each curia into ten decuriæ, or families, with commanders over each, named tribunes, curiones or centurions, and decuriones. The people were also divided, according to birth and dignity, into patricians and plebeians ; the personal followers of Romulus being classed among the former, and the other inhabitants among the latter. A senate was at the same time appointed to assist the king with its counsels, and consisted of two hundred persons chosen out of the patricians, and distinguished by the appellation of *patres*, or fathers, both for their age and their fatherly care of the State. The powers and privileges of the king, senate, and people, were also precisely defined ; laws were laid down for the regulation of religion and festivals ; and the relations in private life were authoritatively established to give support to parental authority, secure protection to the people by the appointment of patrons and clients, and introduce subordination and discipline into every grade of life.

The colony being thus founded, Romulus next devised means for augmenting the number of its inhabitants, and to this end opened an asylum, or place of refuge, for fugitive slaves, insolvent debtors, outlaws, and homicides, and, as the neighbouring States refused to give their women in marriage to such vagrants, he took the bold step of seizing and carrying off by force the women of the Sabines, after having invited them to a feast, which led to a war with that people that lasted for many years, after which the Romans and the Sabines became one nation. By these means, in a single reign, Rome became one of the most powerful States in Italy, possessing numerous subjects, a national religion, and a regular army. But the king who achieved all this was unable to secure the

favour of all parties ; and, being murdered by the senators and secretly disposed of, the people, who loved him, were persuaded to believe that he was taken up into heaven.

The next king, Numa Pompilius, was a Sabine philosopher, who reprobated the encroachments of ambition, inculcated reverence for the maxims of justice and morality, erected a temple to good faith, and established the religion of the State on a stable foundation. The third king, Tullus Hostilius, who was of a warlike character, vanquished several enemies of the State, demolished Alba Longa after the famous combat of the Horatii and Curiatii, compelling the Albans to unite with Rome, and established, by strict regulations, military discipline and the principles of war. The next sovereign, Ancus Martins, extended the territories of Rome still farther to the sea, incorporating the conquered nations with the loyal subjects of the State. His successor, Tarquinius Priscus, brought the Etruscans under subjection, enlarged, embellished, and fortified Rome, and augmented the number of senators to three hundred, at which figure it remained fixed for several ages. He was succeeded by his son-in-law Servius Tullius, the most remarkable of the kings of Rome—one by nature more inclined to peace than war, but who was nevertheless obliged to fight with several of his neighbours, whom he defeated, especially the Etruscans, who had attempted to shake off the Roman yoke. He also completed the enclosure of the city, placed Rome at the head of the Latin confederacy, added a fourth tribe to the three established by Romulus, instituted the census, and re-divided the people into six distinct classes, according to the value of their property, each class being subdivided into a number of centuries, or companies of one hundred

men, which virtually completed the framework of a commonwealth. Servius was killed by his son-in-law Tarquinius Superbus, who succeeded him; but one of Tarquin's sons, Sextus, having violated a noble Roman lady, named Lucretia, the indignation both of the patricians and plebeians was roused against the royal power, and this led to the king being deposed and banished, and the establishment of a commonwealth, in B.C. 506.

The only immediate change in the internal constitution of Rome, caused by the abolition of royalty, was the transfer of the kingly power to two consuls, or magistrates, who were selected annually from among the patricians, conjointly by the senate and the people. This arrangement, within a few years, gave rise to violent dissensions between the patricians and the plebeians, the former of whom were anxious to keep intact the original arrangement of Romulus, by which all power in the State was retained in their own hands; while the latter threatened a total secession if every right and privilege were not shared in common. The result of these disturbances was, that the people were allowed to elect tribunes of their own, the number of such officers being fixed at first at five, and afterwards increased to ten. The powers vested in these officers included the annulment and suspension of the orders of the consuls and the senate whenever they appeared to be inimical to the interests of the commonwealth; and this led them in a short time to misuse their authority, and to act as aggressors in defying the consuls and in crying down the patricians, which gave rise to contests that were exceedingly violent and much prolonged—such as led to the defection of Coriolanus, and made the war with the Volsci so furious.

In the midst of these dissensions, and with the object of providing against them for the future, ten persons, called Decemvirs, were appointed, in B.C. 453, to prepare a code of written laws for the State; and they compiled the laws known as those of the Twelve Tables, which adopted in part the regulations of the Greek republics, especially those of Athens. These laws, though they were generally approved, still gave rise to new discords with reference to the barrier they set up against marriages between the patricians and plebeians. The fact is, the plebeians not having been represented among the Decemvirs, who were selected from the patricians alone, objected not only to the laws prepared by them where they pressed hard against their own class, but also to the continuance of the Decemvirs in power as magistrates, which position they had assumed of themselves after having codified the laws, and in which they had been guilty of several acts of great oppression. Among these acts were the assassination of Dentatus, a plebeian renowned for his military exploits, and the forcible abduction of Virginia, the daughter of a centurion, who killed her with his own hands rather than suffer her to be prostituted by Appius, the Decemvir who was persecuting her; and the final result of the struggle was that, besides the modification of the enactments especially objected to, the Decemvirate was abolished.

For many years subsequent to this, the history of Rome offers nothing remarkable apart from the continuance of the discords between the patricians and the plebeians, and an uninterrupted series of wars with several of the petty States immediately around her, which trained the nation to war, and eventually made them masters of the whole of Italy. Of these conten-

tions the most important was the siege of Veii, which, like Troy, held out for ten years, after which it was reduced by Camillus. That general also repelled an incursion of the Gauls under Brennus, after they had taken possession of Rome and burnt it to the ground, for which success he was named "Father of the country, and second founder of Rome." These services enabled him to patch up a peace between the patricians and the plebeians, by which one of the consulships (both of which had hitherto been held by the patricians) was given up to the plebeians; while two new offices—a prætorship and a curule ædileship—were created for the patricians, whereby the object of political equality between the two classes was attained.

In the era that followed, Rome was involved in a war with the Samnites—a ferocious and warlike people who inhabited that part of Italy which is now called Abruzzé. In all her previous contests Rome was opposed only to her immediate neighbours—all petty States, which were subdued with comparative ease. The Samnite war was a more arduous affair, which gave rise to many complications, and lasted for seventy years. A war was also carried on with the Tarentines, the allies of the Samnites, these being aided by Pyrrhus, king of Epirus, the greatest captain of the age; notwithstanding which, both the Samnites and Tarentines were forced to submit to the Roman yoke. After this, Rome found herself engaged in a war with Carthage, which had given offence by assisting the Tarentines; and this struggle was renewed three times, and, after various vicissitudes, terminated by the destruction of Carthage, in B.C. 147. In the intervals of the Carthaginian war, Rome, which had already conquered the whole of Italy, added to her

dominions parts of Gaul, Spain, Illyria, Macedon, and Greece; the independence of Greece being terminated at the same time that Carthage was destroyed. In another century the bulk of Gaul on one side, Numidia and Egypt on another, and all Asia Minor to the confines of Persia on a third, were annexed, while Britain was invaded; and Rome thus virtually became the mistress of the world.

The termination of the wars with Carthage and Greece was followed by another era of civil contentions—more violent than any that had preceded it—between the aristocratic and democratic parties, the latter being headed by their tribunes. The disturbances began under the tribunate of Tiberius Sempronius Gracchus, when the agrarian law was passed, sanctioning a new division of the lands of the republic, which affected with special severity the properties usurped by the great aristocratic families. In one of the tumults Sempronius Gracchus lost his life; but his policy was taken up by his brother Caius, during whose tribunate the ferment became still greater, till he also was assassinated. The Gracchi were followed by a demagogue of a different class—namely, Marius, the conqueror of Jugurtha, who was raised to the consulate, the aristocratic party finding a representative in Sylla, who had triumphed over Mithridates. The fierce disputes between these rivals were closed by the final elevation of Sylla to the dictatorship, which was now for the first time made perpetual; but this unconstitutional authority he himself abdicated voluntarily, a short time after. Intermediately, an irruption of the Cimbri and the Teutons was repelled by Marius; a social war was terminated in which several of the Italian States which had been conquered by the Romans fought for

equal privileges with the citizens of Rome ; Mithridates, king of Pontus, the great enemy of Rome in the East, was vanquished, once by Sylla, as noticed above, and again by Pompey ; and a war with slaves and gladiators, who fought to revenge their wrongs, was successfully concluded by Crassus. But even all these disturbances did not terminate in rest. A free State like Rome, with no middle class in it, was naturally exposed to perpetual contests for power and influence on the part of its chief leaders, and the contentions begun by Marius and Sylla were followed up by those between Julius Cæsar and Pompey. In B.C. 60, a triumvirate was formed between Cæsar, Pompey, and Crassus, for guiding the affairs of the republic in common. But this, which was a union merely of interest, soon broke down from jealousy ; and the death of Crassus, who lost his life a little while after in a war with the Parthians, brought the two principal competitors forward, and gave rise to that violent contest which was finally decided at Pharsalia. Pompey being there totally defeated, the victorious Cæsar was at once acknowledged master of Rome ; and he was also elected consul and perpetual dictator, with the title of Imperator, or Emperor. These new honours gave rise to much dissatisfaction and misunderstanding. In times of imminent danger dictators had always been appointed before, and the functions of other magistrates suspended, but only for limited periods, to meet the pressing emergencies of the hour. The elevation of Cæsar to the office permanently, after Sylla himself had surrendered it, seemed to indicate that he aspired to royal powers ; and this led to the formation of a conspiracy against him, and to his being murdered. The evil, however, was not removed. The contests for supreme authority still went on, the

competitors only being changed, till the final defeat of Mark Antony at Actium left Octavius Caesar absolute master of Rome: upon which he was appointed consul for life, with the titles of Augustus and Imperator, in B.C. 29.

Rome now became a monarchy once more, the sovereignty of which continued to be called *Cæsar*, or *Emperor*. The reign of Augustus was mild and efficient, and for Rome itself exceedingly peaceable. The empire was extended by the complete subjugation of northern Spain and western Gaul, and also by the acquisition of the countries south of the Danube; but there were no wars or commotions of any kind inside of Italy. The whole period was, besides, a remarkably brilliant one as regards the cultivation of literature and the arts of peace; and it has since become a proverbial expression to call the most flourishing literary era of a nation its "*Augustan*" age. The great authors of the period were Virgil, Horace, Ovid, and Cicero; Sallust and Livy also belonged to the same age; and it was at this time that Jesus Christ was born in Judea. The private life of Augustus was not blameless, and his domestic troubles were very great; but he reigned so well as a king that divine honours were paid to him after death. His successors, Tiberius, Caligula, Claudius, and Nero, were infamous, alike as men and as sovereigns. By the death of Nero—who, on being condemned by the senate, laid violent hands on himself—the house of *Cæsar* became extinct, upon which the armies of the empire raised each an emperor of its own. The first selection was that of Galba, made by the legions of Spain and accepted by the senate; but the prætorian guards of the city refused to admit it, and, killing Galba, raised Otho to the throne. The army in

Germany, on the other hand, proclaimed their leader Vitellius, by whom Otho was slain, and who, in his turn, was killed by Vespasian, the general of the Syrian legions, by which he was chosen. Both Vespasian and his son Titus, reigned well; but Domitian, the successor of Titus, was characterised as the worst tyrant that ever occupied the Roman throne. After him, the empire had some respite in a string of five emperors who were pre-eminently venerated for their talents and virtues. The reign of Nerva was very brief, but prosperous; that of Trajan, while distinguished by prosperity at home, was also signalised by military conquests abroad—Dacia, Armenia, Mesopotamia, and a part of Arabia being added to the empire. The chief aim of Adrian was the preservation of peace; and he gave up some of the conquests of his predecessor to secure it, directing all his energies to the reform of the internal administration, to effect which he personally inspected the whole empire. In the reign of Antoninus Pius war was unknown, the happiness of the people being the sole object of government held in view by him; and the rule was precisely the same with his successor, Marcus Aurelius Antoninus, the philosopher, who only fought with the Parthians and the Germans to preserve the frontiers of the empire inviolate.

The decline of the Roman Empire followed the age of the Antonines. Commodus, the successor of the second Antoninus, was a monster of cruelty and lewdness. He was murdered by his own servants and mistress; upon which Helvius Pertinax, the prefect of the city, was made emperor, but remained so only for three months, after which he was killed by the pretorian guards, who put up the empire to sale. The purchaser was Didius

Julianus, a wealthy senator, who eventually paid for the honour with his life. In the meantime the armies of Illyria, Syria, and Britain, proclaimed their respective generals, Septimius Severus, Pescennius Niger, and Albinus, as emperor; and the first, who was the ablest of them, finally succeeded to the post, and proved to be deserving of it. The successors of Severus, from A.D. 211 to 284, may be passed over without notice, as being quite unequal to the times, which, owing to the irruptions of the barbarians, were full of troubles; Aurelian only excepted, who ascended the throne in A.D. 270, and reigned for about five years, which he filled with great achievements, including the conquest of Zenobia, the queen of Palmyra and the East.

In the reign of Diocletian (A.D. 284 to 304) a division of authority was introduced in the administration of the empire, by which the responsibilities of the sovereign were considerably lightened. The constant pressure of the barbarians on every side had so augmented these responsibilities, that Diocletian preferred to share his throne with Maximin; besides which, the two emperors took two subordinate princes, as Caesars, to assist them, the whole empire being thereby divided between four rulers. The successors of Diocletian and Maximin were Constantius and Galerius, who adopted a similar arrangement; but after them, Constantine, surnamed the Great, having vanquished five rivals, again became sole emperor. It was during his reign that the seat of empire was removed to Constantinople; and, as he himself became a convert to Christianity, the Christian faith became the religion of the empire also, from A.D. 312. The last prince of the house of Constantine was Julian, surnamed the Apostate, so called for his efforts to restore idolatry. He began

his rule with great vigour by checking the inroads of the barbarians, and, what was equally difficult, by reforming the luxury of the Court; but his life was cut short in a war with Persia, and his good intentions had no time to fructify. His successor, Jovian, reigned only for eight months. Valentinian I. succeeded Jovian, and associated with him Valens, his brother, who had charge of the Eastern States. It was in this reign that the Huns entered Europe, and, pressing upon the Goths, forced a large portion of them to settle within the boundaries of the empire. The next emperor of note, Theodosius the Great, was the last who ruled both over the Eastern and Western States; and he was entirely successful in resisting the encroachments of the Goths, and preserving the integrity of his dominions. After him, his two sons, Arcadius and Honorius, divided the empire between them, the first taking the Eastern, and the second the Western States; and from this time these divisions were for ever parted. The Western Empire was now beset on all sides by the barbarians—by the Visigoths, under Alaric, who broke into Italy, and took Rome, in A.D. 409; and by the Caledonians in Britain, the Franks in Gaul, the Burgundians on the Upper Rhine, the Heruli and Longobards in Austria, the Ostrogoths in Thrace, and the Vandals in Africa. After the death of Alaric the Visigoths left Rome, and settled in Spain; but Italy continued to be harassed by land by the Huns under Attila, and from the sea by the Vandals under Genseric, who was master of the Mediterranean. While the empire was thus close pressed in every direction from without, one continued succession of intestine revolutions raged within it, throughout the entire period embracing the reigns of some ten sovereigns, who succeeded one another rapidly. The last

of these rulers was Augustus Romulus, in whose reign Odoacer, chief of the Heruli, finally destroyed the Roman Empire, in A.D. 476; being, in his turn, displaced by the Ostrogoths, who were eventually expelled by the Longobards, or Lombards, who held possession of Italy until the time of Charlemagne. The Eastern Empire, which from this time came to be known as the Greek Empire, still held on for a thousand years longer, being generally characterised by a rule of great feebleness, though still claiming nominal sovereignty over Rome, with occasional displays of vigour under Justinian, Heraclius, and the two Comneni—Alexis and John. The reign of Justinian is particularly celebrated for the vigour and bravery of his two generals, Belisarius and Narses; and, still more so, for the compilation of the code of laws known by the name of *Institutes, Pandects, and Novels*, which formed the basis of the civil law of Europe. In the reign of Constantine Palaeologus, Constantinople was captured by the Turks, in A.D. 1453, and the Greek Empire overthrown, Greece Proper only being emancipated from the Turks some four hundred years after.

From the account we have given above, Italy seems to have been originally planted from within; her aborigines being apparently derived from the first parents, whoever they were, to whom was assigned the task of peopling this part of the world. She has no traditions of the age in which the Deluge occurred, beyond this, that the Umbri, as Dionysius Halicarnassus says, lived where it took place, and escaped from it—thus deriving their name from Ombros, a shower. It is impossible, for this reason, to say precisely to what extent the country was affected by the Flood; but the very escape of the Umbri shows that there must have been many survivors from it, as in most

other countries; and there is nothing to prove that any colonising nation came to Italy from Babel to repopulate the country. The hypothesis about the descendants of Kittim having first spread over Macedon, and then proceeded to Italy, is one of those haphazard statements of which so many have been flung out at random by the ecclesiastical writers—most probably as feelers, certainly without any sort of proof to support them. It has been admitted by those writers themselves that Italy was well-peopled within about five hundred years after the Flood; and yet, they do not seem to have observed that this could hardly have happened by the process which the Kittim-planting theory involved. Indigenous planting, scarcely impeded by a partial destruction (if any) by the Flood, could alone have secured such early peopling; and, if there was colonisation to aid this aboriginal development, it must have commenced from a period anterior to the Flood, and must therefore have proceeded from Phœnicia and Egypt—that is, from the same sources from which the first colonising parties of Greece were derived. Greece and Troy, at a later date, undeniably made up the full complement of population that was required; but the traditions of an earlier age, vague as they are, clearly indicate that the original source from which it was drawn was different.

The most noticeable feature in the history of Rome is, that the chief elements of the internal constitution of the State were moulded during the first era of her foundation—we had almost said, during the first reign. The constitution chalked out by Romulus, and completed by Servius Tullius, virtually finished the framework of the republic that followed, and testifies strongly to a considerable degree of political civilisation even at that early date.

The character of the people was formed afterwards. The original inhabitants of Rome were, we read, vagrants and slaves; but the struggle for liberty which they had to maintain from the outset with the surrounding races, was able to produce even among these that republican spirit which marks the main feature of their history. The republic lasted for four hundred and sixty-one years, throughout the whole of which period there was a constant internal struggle for a complete equalisation of rights among all classes of the inhabitants; and, if the people did not always succeed in getting what they wanted, they were at all times able to keep the aristocracy within due bounds.

All this while Rome was also constantly engaged in wars, the republican period being that, in fact, within which the most important conquests were achieved,—that in which the Romans fought all their battles with their own hands, both in their own country and abroad, the States of Italy paying tribute in military service only. At this time they were, in the strictest sense of the expression, a nation of warriors, and never submitted to know what failure was. Carthage was scarcely inferior to Rome in any respect but this, that while Rome fought with her own soldiers, Carthage depended mainly on her mercenaries: the result was, that Rome triumphed, and Carthage was destroyed. To secure this advantage, the Romans followed a policy which was peculiarly their own; they gradually formed a nation of Romans, even in the most distant of their provinces, by the introduction of colonies, and the admission of deserving provincials to the freedom of Rome. The vanquished were thus blended with those by whom they were conquered, and formed one nation with them. Before this consolidated

force everything gave way; and, in overthrowing both Greece and Carthage, Rome knew her own strength and used it. She also knew that no similar strength existed anywhere in any of the foreign States of the day, and was thus able simultaneously to maintain sanguinary wars in both the East and the West.

The increase of her foreign connections at last began to tell on the morals of the people, whose first decline may be dated from the conquest of Greece, which spread the contagion of effeminacy previously caught by the Greeks. But the progress of the plague was yet slow, the constant conflicts at home preventing a rapid increase of degeneracy during the days of the republic. In after-years, the fall of Mithridates and the conclusion of the war in the East brought immense riches into the empire; but even that of itself did not create quite as much mischief as the discovery that the means of maintaining immense armies had thus been acquired. The wealth for it having been obtained, the introduction of large standing armies followed the close of the republic; and this eventually caused the entire separation of the military order from the rest of the people, and the extinction of that national spirit among the citizens which had contributed so much to their greatness. The wars of the empire being now fought by soldiers as distinguished from the citizens, the trade of the soldier became a distinct profession, from which the more polished citizens voluntarily withdrew, leaving it to peasants and barbarians; while those peasants and barbarians, in their turn, sneered at the peaceful citizens, and arrogated to themselves distinct privileges, not excluding that of raising emperors of their own choice, to all which the people were obliged to submit, having rendered themselves unfit to resist. The good emperors,

who confined their efforts to preserving the conquests made by the republic, were able to restrain the armies to a great extent by their own virtues, which commanded involuntary respect: but the bad rulers were so many that the armies soon became outrageous in their conduct, and further enervated the empire by the remissness of their discipline. The final result of all this was that, in a short time, the empire was unable to produce good soldiers of her own to recruit her battalions, and was obliged to call in the aid of hirelings from the various barbarian bands that now occupied the different countries of Europe. It is not strange that after this Rome fell; it is only strange that, under such disadvantages, she was still able for more than two centuries to resist the formidable pressure all around her from without. The first enemies under whom her might succumbed were those of her own bosom—the tyrants and soldiers who ruled over her. It was after these had exhausted her strength that the might of the barbarians prevailed.

The different stages of government—kingly, consular, and imperial—that prevailed in the country by turns, and the relative strength of the parties—patricians and plebeians, aristocrats and democrats—at different stages, have been noticed. Under the good emperors, Augustus downwards, the government was an absolute monarchy disguised by the form of a commonwealth, in which the senate still acted an important part, both as a council of state and as a court of justice. From the time of Constantine the Great this disguise was thrown off, and the empire openly assumed a despotic character, being ruled over by governors and other officers who derived their power directly from the throne. The people had attained

by this time the last stage of effeminacy, and the emperors and nobles the last stage of vice and luxury ; and so, hand in hand, in the midst of such enjoyments as the circus, the theatre, and the fights of gladiators and wild beasts afforded, the moral character and political status of the nation went down together.

The religion of the Romans was borrowed from that of the Greeks ; they worshipped the same divinities, with only a slight variation of names. Their literature also was derived from the same source ; in fact, they had no literature to speak of till after the conquest of Greece, though their success subsequently was so signal. The authors of the Augustan age have been already named. Among the other great writers that Rome produced, the names of Tacitus, Seneca, Plutarch, Catullus, Lucretius, Lucian, Juvenal, Martial, the two Plinys, and the two emperors, Julius Cæsar and Antoninus, will be remembered ; but no attempt is here made to enumerate all of them. Nor was literature the only thing in which Rome distinguished herself, and nearly rivalled Greece. Her paintings and sculptures, and the greatness and beauty of her architecture, also won for her a world-wide renown. These, and especially the last, were generally undertaken by the State ; but often, private individuals also vied with their rulers in contributing to the grandeur and beauty of their “ eternal city.” The triumphal arches, porticoes, baths, theatres, aqueducts, and highways of Rome are well known ; but the refinement of the inhabitants was so great that private houses always retained their simplicity. There never was a people who in private life lived so moderately ; among whom frugality and parsimony were held in greater honour—that is, before the days of

their corruption. Perhaps it is this which made them really so great. Their simplicity and moderation made them all the more steady, patient, and laborious ; and these, with their love of liberty and their patriotism, led to that elevation which has yet had no equal.

CHAPTER X.

RÉSUMÉ.

WE have noticed, in the preceding chapters, the origin, growth, and decline of many nations, and the vicissitudes that several forms of government have run through in different lands. It only remains now to sum up the results of our inquiry, with especial reference to the more important events we have reviewed, and the relation they severally bore to each other. The chief epochs in ancient history that require particular attention are those of : (1) the Creation ; (2) the Deluge ; (3) the migration of nations ; (4) the founding of the great empires of China, India, Persia, Assyria, Phœnicia, Egypt, etc. ; and (5) the founding of the later and still greater empires of Greece and Rome. Along with these should be considered the different religious eras of Mythology, Buddhism, Christianity, and Mahomedanism ; and, also, the eras rendered important by the subversion of the several ancient empires, as they dropped off, one after another, from the roll of nations.

Of the first epoch—namely, that of the Creation—the best account we possess is that given in the Bible, which is at once impressive, perspicuous, and nearly complete ; so much so as scarcely to require any other evidence to corroborate or explain the statements of its sublime Genesis. All the further testimony available to us on the

subject consists mainly of fragments and poetical traditions, to which we have referred as supplying much information in regard to those countries which did not fall especially within the scope of the Bible to notice ; but we do not say that we believe wholly in the fictions which have thus been preserved, even though we have not considered it advisable to reject them altogether. Several of the statements fill up a disagreeable void in the history of nations which, unknown to the Jews, attained the very highest acme of glory and power ; and, where these are not outrageously absurd or morally impossible, we have accepted them as not untrustworthy, and therefore useful in explaining the nature of the problem before us, even if they do not quite enable us to solve it satisfactorily. Of such character are the statements that, while Adam and Eve passed their days in the paradise of Chaldea, the same Providence that had placed them there, had also placed, for a precisely similar purpose, Pwankoo and his contemporaries in China, the Brahmádeas and Brahmárishtis in India, the Mahábuds in Persia, Protogonus and Aeon in Phœnicia, and Hephaestus and his subjects in Egypt. We do not assert that this was so ; it is enough for our purpose that it was not impossible that it should be so : and, as it appeared to us that an arrangement of this nature was necessary to the simultaneous peopling of the whole earth, and as the evidence of such simultaneous peopling is conclusively overwhelming, we have not refused to receive the only narrations of events bearing on the subject that have come down to us. Since the system of the Genesis will not tide us over the difficulty before us, it would have been simply absurd to reject those other systems and traditions which enable us to do so.

In respect to the second epoch—that of the Deluge—we have fully expressed our views already, especially in the first chapter, explaining why we understand that the inundation was not universal, although there is no doubt that it was very general. In Tartary, Persia, and Phœnicia it did not occur at all; the higher regions of China, India, and Egypt were not altogether submerged; Greece has no knowledge except of that deluge which was caused by the Euxine bursting its way through the Bosphorus and precipitating itself into the Mediterranean, which may or may not have been the same deluge as the first one; and Rome does not know of any. Of course the destruction of life was very great wherever the inundation was severe: but we have seen that the human race was not depopulated by it; that the higher seats of the race in Central Asia were not at all approached by the waters; and that even the lower plains elsewhere, which were overflowed by them, did not lose all their population. The history of China speaks of damages done, but does not speak of any depopulation therefrom; India names a number of families that were saved; precisely similar evidence comes to us from Egypt; and the Bible history itself, which speaks of general depopulation, expressly refers only to the descendants of Adam and Eve, who had perhaps never extended beyond the limits of Chaldea.

Our first and primary conclusions, then, are: that there was an ancient state of things which necessarily rejects the ideas of Adam and Eve only having been created for peopling the earth, and of the whole population of the earth having been destroyed by the Deluge with the sole exception of the family of Noah, which was saved to repeople it; that this first era terminated at about the age of Yáou, Kaiomurs, Tánauk, Satyavratá, and Orus; and

that, vague and confused as the traditions respecting it may be, there is enough light to explain the general features of the problem, that provision was made by Providence simultaneously to people all or most of the great regions of the earth, and that they were originally so peopled without reference to each other.

The first migration of nations, we read, occurred from Babel a hundred years after the Flood. This was perhaps absolutely necessary to people the surrounding countries which had suffered most from that visitation; but it is absurd to suppose that the family of Noah, with such increase as it had attained in the course of a century, was able to undertake the re-peopling of the whole earth. According to our reading no such assistance from it was required, as all the old countries—China, India, Persia, Tartary, and Egypt—were already as well-peopled as Assyria herself; though it is of course possible, and not improbable, that, lured by the fertility of the other countries, some of the colonising parties from Babel did proceed to them—not to re-people them, but to share in their possession with those by whom they were already peopled. A more general migration of nations commenced about three or four hundred years after from Tartary, where, undisturbed by the Deluge, the human race had been expanding largely from the beginning of the world; and it was this migration—not that from Babel—which inaugurated the greatest changes all over the globe. Everything begins anew after the different nations of the earth are thus strengthened; forests are cut down, new hamlets erected, arts invented, societies formed, and laws enacted.

The primitive condition of the human race, both before the Flood and for some years after it, exhibits two very

opposite phases. Of most countries the traditions commence with a golden age of great innocence and happiness. The scriptures of the Jews and the Christians; the sacred books of the Chinese, Hindus, Persians, Assyrians, and Egyptians; all the records, in fact, which have been preserved among the most ancient nations;—are replete with pictures of the happiness and virtue of the first inhabitants. But, on the other hand, the records of old Greece and Rome describe a state of original barbarism and disorder which it took many generations to root out. According to one account, the first ages everywhere were those of gods and heroes, while every succeeding age was one of comparative decline and debasement. The other, on the contrary, anticipating the Darwinian theory, depicts the first specimens of the human race as being scarcely distinguishable from the brute creation by which they were surrounded, and states that they did not attain decent shape and behaviour until after many generations. Perhaps neither of these representations should be rejected as untrue. The first of men were undeniably innocent and virtuous; but frailty and corruption made rapid advances among them, as traditions all over the world indicate, and led to those restraints and ordinances which society imposed on them. Where these restraints and ordinances were early introduced, the higher nature of man, with which existence started, was not altogether darkened or deformed, and what was noticed was merely a gradual decline, as from gold to brass. But where the delay in regulating society was great, the reign of barbarism was necessarily prolonged, and appeared as the chief feature of the primitive period, the first start with innocence being too short-lived to be remembered.

The restraints and ordinances of society were first instituted in the ancient countries of Asia, which for several ages formed the principal seats of progression. We have already narrated the steps by which the great empires in that continent were founded, and were enabled to attain their high pitch of elevation. In China up to the time of Yu, and even after it; in India up to the days of Ikshwáku and Buddha; in Persia to the reign of Jemsheed; in Assyria throughout the time of Nimrod and Ninus; in Tartary from the days of Táunak to those of Alanzá Khán; in Phœnicia up to the time of Eluin and Uranus; and in Egypt to the close of the era of the demi-gods,—all the endeavours of the patriarchs of mankind were almost entirely confined to the formation of family ties, domestic senates, and societies, which in time were amplified into governments. Simultaneously were carried on discoveries in arts and inventions useful to life, which, before the use of letters, seem everywhere to have invariably been credited to the most distinguished men of the community—generally to the kings. It is for this reason mainly, that the old kings and patriarchs appear in such favourable contrast to their successors; and, possibly, as being more solicitous to form and preserve their dominions, they were really greater benefactors to mankind. The Assyrian, Tartarian, and Persian Empires were the first to show a spirit of restlessness. A thirst for aggrandisement broke out amongst them while the other empires were yet busy in developing their inventive powers; and, the bounds of authority being once trampled down by ambition, turbulence and discord appeared all over the world, subverting that quiet and paternal reign which had distinguished the first ages.

Before the spirit of aggression thus developed became rampant, the settled habits of the antediluvians and of the patriarchs who came in immediately after the Deluge were, apparently under the direct guidance of Providence, able to achieve a great deal of rational improvement, which all the disturbances that followed could not dissipate; and among these prominently were the discovery of letters and navigation, both of which were known before the Flood, obviously to several nations and without imitation of each other. The history of Phœnicia shows that, in the fifth generation after the Creation, the art of venturing out into the sea was discovered in that country by Hypsuranius and his brother Usoüs; and the early peopling of Greece and Rome, and, still more conclusively, the deliverance of many families in different countries from destruction by the Flood, emphatically prove (notwithstanding all the arguments which have been urged by the primitive fathers against the assumption) that some sort of navigating vessels was certainly known by almost all the ancient nations from the remotest times. Similarly, the history of China shows that the art of writing was discovered in that country in the reign of Hwangté, before the Flood; and Berosus mentions that letters were also in use among the western nations of Asia from about the same date, though, the peculiarities of writing in those days having been very dissimilar, it seems exceedingly unlikely that the art was acquired generally by imitation. The Phœnicians, Egyptians, and Italians (Tuscans) wrote from right to left, which appears to have been the general practice. The Greeks, who borrowed the art from the Phœnicians, introduced the peculiarity of writing in alternate directions, the first line being from left to right, and the next

reversed, which, from its resemblance to ploughing, was termed "Boustrophedon." On the other hand, the Chinese, who probably were the first to discover letters, always wrote in perpendicular columns, beginning from the right hand; which was also at one time practised by the Persians, as is proved by the perpendicular inscriptions found at Persepolis. Besides writing, hieroglyphics seem to have been known and much used by several nations from very ancient times, having apparently preceded alphabetical writing in all places. The Chinese and the Egyptians were particularly proficient in the art; and so also, in a less degree, were the Hindus, the Assyrians, the Phœnicians, and even the Scythians, the last of whom, when Darius asked them for tokens of submission, are said to have sent to him in reply a mouse, a bird, a frog, and arrows, intimating that he must fight, swim, hide, or fly before them to escape destruction.¹ The art of printing was also known to the Chinese, though from a later date—namely, the time of Lewpang, or B.C. 206; but it was not known to any other nation of the ancient world even then.

The age of conquests was almost simultaneously inaugurated by the Assyrians, Arabs, Scythians, and Persians. The first conqueror on record was Nimrod, who made war to establish an empire for himself, while his successors did so to extend that empire. The Hyksos penetrated into Egypt a short while after, in B.C. 2084; and the Scythians and Tártárs commenced their irruptions at about the same time, getting first embroiled apparently with the Persians. The Assyrian expeditions

¹ "Unless you can fly like birds, or like mice burrow under the earth, or like frogs plunge into the waters, you will never return, but will perish by these arrows."

were conducted by vast armies, which conquered from sheer strength of numbers, and, when outnumbered, were always repulsed. Bactria was taken by two millions of men; India was attacked by three and a half millions, but, as the Indians outnumbered even this force, the expedition was unsuccessful. Sesostris of Egypt, who followed the career of Semiramis after a long interval, also led large armies to the field; and the Persians adopted the same policy in still later times in their wars with Greece, though in their first martial struggles, in the days of Zál, Roostum, and Cyrus, the number of their fighting men was never very considerable. As for the Tártárs, they were never a powerful, homogeneous race. They fought merely as robber-bands, swelling out into enormous masses for purposes of plunder or conquest, and contracting again immediately after the occasion had gone by. Their conquests were all of a transient nature — *e.g.*, the conquest of Persia by Áfrásúib, of Media by Madyes, and the several conquests made by them in China; but they were found most useful in strengthening countries that were sparsely populated, while the instances are rare of their having colonised on virgin ground, since, even in Europe, the countries they overran seem to have been previously stocked with indigenous savages, like the Pelasgi in Greece, and the Aborigines in Italy.

The epoch within which the great empires of the East were consolidated embraces different dates, widely differing from each other, commencing with the times of Yu in China, Bhárat in India, Cyrus in Persia, Semiramis in Assyria, Oghuz in Tartary, Abihal in Phœnicia, and Osertesén I. or Osymandyas in Egypt. In the empire of China, which was one of the first to develop, the national character was completely formed during the reign of the

Han dynasty, the seeds of destruction being planted in it at an even earlier date, in the reign of Shinnung, or previous to the Deluge, when civil war first broke out in the country. This, throughout the entire history of China, was the great, almost the only, cause of her weakness, which was further augmented by the introduction, during the reign of the Chow dynasty, of all the evils of the feudal system. The civil wars that followed opened the door for the admission of the Tártár tribes, whom rulers like Ché-Hwangté, Wooté, and Kwang-wooté were barely able to keep out. But the constitution of the country had been so well regulated that her foreign conquerors—in both instances utter barbarians—were easily induced to embrace, by choice, the manners of those they conquered, to settle in the country, and to become naturalised, by which means the name and nationality of China were preserved; so that virtually it was not China that became subject to Tartary, but Tartary that became dependent on China. This, more or less, was also the case with India, Persia, and Egypt; but, unfortunately, the principal feature of the civilisation of those countries—and especially of India, China, and Egypt—was a state of quiescence that, after reaching a certain pitch of elevation, bound down progress to remain at that point for ever.

India, divided into petty States from the earliest period, never figured as a powerful empire; but the national character was well formed, and became so by the time of the great war of the Mahábhárat. Almost all the primitive races in the country were martial; and their early intermixture with the Tártárs, who entered it as conquerors, but only to be conquered by its institutions, made them still more so, strengthening a character which was maintained up to the time of Alexander the Great,

and even after it. One curious fact connected with the original spirit and pursuits of the Hindus is, that, from the earliest ages, they seem to have known the use of some sort of fire-arms, which are constantly referred to in the ancient books of the country, and to which we have alluded as having been used by Ságara, in repelling the Tártárs, so early as two thousand years before Christ. The great weakness of India was that inherent to her constitution. The petty wars between the several States, and their subsequent further partition into smaller principalities, was enough fully to debilitate a power that never had any real intrinsic strength; and this paved the way for that succession of Mahomedan invasions which worked the downfall of the country.

The greatness of Persia was based on the institutions of Cyrus and Darius, and lasted so long only as those institutions were maintained. The character of the ancient Persians was strictly moral, and their life exceedingly moderate. Even Plato admired the manner in which the royal children in that country used originally to be brought up, and proposed it as a model for adoption in Greece. But this elevation was not long retained. It was early, as early as the time of Xerxes, followed by great voluptuousness and crime, accompanied by the abandonment of all those exercises which had made the nation strong; and this brought on a sort of national supineness, under which the empire rapidly broke down. Its decline commenced with its first contact with Greece, the death-blow to it being afterwards given by Alexander the Great. But the institutions of the country had been remarkably good to commence with, which accounts for the resurrection of its power (a feature extremely rare in the history of nations) under Árdísheer

Babigan, the Sassanian. The highest degree of civilisation (estimated by the old standard) was attained by the country at the time of Noshirwán the Just, which was again succeeded by an age of marked lasciviousness, in which the energies of the empire were finally extinguished, crime preceding the destruction of power and greatness on both occasions.

The greatness and decline of Assyria are best accounted for in the Bible. This, of all countries of the world, is said to have been the first peopled; it was here that the first notions about fixed abodes and political associations were supposed to have been conceived and carried out; and it certainly did become a great empire and the seat of learning and civilisation before most other regions. But the history of its greatness and civilisation was a history of misdeeds and irreverence. Of the successors of Semiramis it has only been recorded that "they lived and died;" and the Assyrian inscriptions certify nothing more in addition beyond this, that they hunted and waged petty wars during the remissions of their debauchery. The long era that followed the reign of Semiramis is only once distinctly relieved, towards its termination, by the ability and vigour of Nebuchadnezzar, whose successors, again, were as vicious and profligate as any princes that had preceded them. It is not, therefore, to be wondered at that "the praise of the whole earth," and "the beauty of the Chaldee's excellence," was so quickly overthrown.

The Tártárs founded empires in other countries, generally by mixing with their original inhabitants. In their own land their habits were, for the most part, pastoral; and there was no attempt towards the establishment of monarchy except among one or two tribes, markedly in that which owned Oghuz Khán in one age, and Chingez

Khán in another, the duration of the monarchy in both instances being singularly brief. The colonisations effected by the race were based on the intent of finding out better means of living commodiously than their own country could afford, and were backed by conquests and plunder; and this was the character of all the colonising expeditions of ancient times, with the exception only of those which were undertaken by the Phœnicians and the Romans, the first of whom anticipated the policy of a more modern era and founded settlements for the furtherance of commercial enterprises, while the second carried out a policy peculiarly their own, of manufacturing Roman citizens in the most distant provinces of the empire.

Of the Tártárs and the Phœnicians, however, we do not actually know much, though the latter were by far the most important people of all others, in one respect, in primitive times. The most daring achievements of the Tártárs by land were more than equalled by the achievements of the Phœnicians by sea; and yet, besides the traditionary tales of Sanchoniatho about her remotest times, and passing allusions to her by Greek authors and in the pages of the Bible, the history of Phœnicia is a blank, though a knowledge of her early civilisation and maritime achievements may be gleaned at random from the histories of the neighbouring nations. The kingdom started into vigour apparently at the time of Uranus, the son of Eluin; civil war was introduced in it by Crónus, but after that era wars generally did not much distract the nation during the earlier ages; their days of greatest glory were those of Hiram and Baleazer. The country was first absorbed by the greatness of Assyria, then by that of Persia, and finally by that of Greece:

The strength of Egypt was gradually consolidated by Busiris II., Osertesens I., the Thothmeses I. and III., and Sesostris; and culminated in the reign of Shishak. Her decline commenced early, and was greatest when the Ethiopian Sabaco usurped the throne. By the time of Psammeticus the national power had to be propped up with foreign troops; and, if it was still sustained, it was only by the force of the good laws and regulations of the country. Like Persia, Egypt also exhibited a revival of energy after absolute decline—namely, under the reign of the first three Ptolemys; but the cases were not analogous, since the rule of the Ptolemys in Egypt was that of foreigners only. The decline of Egypt was entirely of internal growth. Civil war was commenced in the country from the days of Osiris and Typhon, but was not often repeated in later times. The priests and the bull Apis must therefore share between them the odium of its fall. Of its greatness we have spoken already, and the ruins of the pyramids survive yet to attest it. Besides their loftiness, there were scientific mysteries connected with these edifices, all of which have not yet been unravelled, and perhaps never will be. Of the largest pyramid each side of the base multiplied five hundred times gives the exact extent of a geographical degree. But it has pleased Providence to deride both the science and the vanity of man; or, may be, it is only on account of their connection with science that these vast monuments have been suffered to stand so long, instead of being summarily overturned, as the Tower of Babel was.

Of the later empires of Greece and Rome, the general character was in several respects dissimilar from that of the older countries of Asia and Africa. The first difference is noted in the representations of the expeditions of

Sesostris, as shown by the publications of Champollion, by which the original inhabitants of Greece and Rome are described as barbarous savages clad in skins of animals, a condition in which the Asiatic aborigines never appear. But, if this tells against the later empires, everything else speaks greatly in their favour. For the most part, the history of all the other nations is only a record of military occurrences and the personal achievements of their kings. It is not till we come to the days of Greece and Rome that questions of civil polity, and the sayings and doings of the people, arrest our attention. The history of Greece, in particular, exhibits the popular character in its best light. The intellectual development of the nation was of the highest standard. In morals their superiority was not equally prominent, but still it was with them that monogamy first came to be recognised in the world. But what was most peculiar to them was the political singularity that they never owned subjection, like the nations that had preceded them, to any single chief, and were never, like them, incapable of union before a common enemy. This spirit characterised the Romans also, perhaps in a yet greater degree, their very commencement as a nation having been under comparatively free institutions. Of both nations patriotism (which was more or less an appreciated virtue in all the countries of the ancient world) was the predominant passion—the love of country being further ennobled by a love of civil liberty which was peculiarly their own. In both countries the people for many ages represented and exercised the royal power; and Virgil truly uses the expression *populem regem* in speaking of them. Even during the short periods when kings were tolerated amongst them, the government depended in reality on

the laws—very unlike the state of things in the other States we have noticed, in most of which the laws depended on the whim and caprice of the sovereign. Even the form of a kingly government did not abide in either country long. In Greece, a popular form of government was virtually introduced in Attica as early as the days of Theseus; and in Rome, the framework of the republic was all but completed by Servius Tullius. The actual revolution from royalty to republicanism did not happen in either till the kings, dissatisfied with their legitimate honours, attempted to override the people; but the real power in both rested with the people from the earliest times.

The great fault of the Greek democracies was that they had no regular organisation, and the people no fixed principles of action. Even in the best days there was amongst the people a constant clamour for authority, every one being anxious to rule, and no one willing to obey. A government so constituted could not be lasting. It was kept up for a long period by the fear of the several States for each other, and by a love for common enterprises which bound them together. But victory and confidence disentangled these fastenings; the States became selfish; civil dissensions followed; and the bold and the flagitious carried everything before them: which necessarily gave rise to weakness, and was followed by a general disruption. What undid Greece was the glory of her own great actions, and the sense of security it gave rise to. The confederation that was strong enough to resist all the power of Persia and cripple it, was not able to withstand the effects of mutual jealousy and of an excess of liberty.

Of Rome, the best days were those in which the republic

was perpetually engaged in dangerous contests both at home and abroad, the people being always most formidable in the midst of their greatest calamities. The hardness of the national character was more than Spartan, and while this lasted—that is, throughout the republican period—Rome was mistress of the world. The old Romans were warlike husbandmen; Regulus and Cincinnatus were taken from the plough; the greatest generals and the best citizens led the humblest lives; in no country were crimes less frequent or punishments more severe. As a rule they were also very moral in their character, certainly more so than the Greeks; and they were more attached to their gods—that is, up to the time of Sylla, when the decline of the nation set in. The corruption of manners that followed was the true cause of the fall of the empire, and was brought on partly by the Epicurean infidelity imported from Greece, and partly by the wars in Asia, which spread westward the plague of luxury. Rome under the Cæsars only retained for a time the greatness that was acquired during the days of the republic; it was under the emperors that luxury was largely diffused; with the discipline and valour of the legions broke down the whole superstructure that had been raised by them, though possibly the destruction of the greatest nation of the ancient world would not have been thus hurried but for the simultaneous irruptions of the barbarians.

It is rather remarkable that almost all the ancient nations, however dissimilar in other respects, started into existence with a correct idea of God and the world, which existed even before the arts relating to the conveniences of life were acquired. Almost all the religions that were current in the primitive ages began with a pure notion of the Deity. Was man, being nearer to his origin, better

cognisant of that truth which, as the world grew older, he began to lose sight of? Even the most vigorous advances of idolatry and paganism afterwards, when they did commence to advance, did not immediately ignore the primary principle of the existence of one God, superior to all other beings that were worshipped; and it was on this account mainly that the character of men in all countries during the first ages was marked by so much of virtuous purity. In even later days the republican simplicity and rigid morality of Greece and Rome were derived from a religion undoubtedly false, but not yet wholly impure; and there is no doubt that even such a religion was better than the no-belief of the philosophers which succeeded it, which undermined the national character by alienating the people from their gods. In most countries, however, idolatry soon became too impetuous, luxuriant, and obscene to answer any useful purpose. Its first advances, we read, were opposed by all nations. Wars for the belief in one God were not fought by the Jews alone; even in barbarous Tartary Oghuz Khán fought with his own father on that plea, and defeated and killed him, besides forsaking two of his wives; and the triumph of Buddhism over Bráhmaism in India, and over other descriptions of idolatry elsewhere, was but the triumph of the belief in one God over prevalent idolatry. But idolatry still lived, and every additional year gave it an addition of impurity, till the rational mind began of itself to get startled and alarmed; and it was in this state of indecision that two successive religions—those of Christ and Mahomet—were introduced into the world—each, like Buddhism, being a protest in favour of the belief in one God, but with dogmas and principles peculiar to itself.

Besides the first notions of God and morality, most of the arts of life appear to have been learnt by the patriarchs of the human race in each country under the direct guidance of Providence—such, for instance, as agriculture, pastoral avocations, weaving, and house-building. All these seem to have been learnt very early everywhere, and could not have been so learnt without assistance when the reasoning power of man was yet in its infancy, and the guidance of analogy and combination was wanting. It will be seen from the accounts we have given that all countries claim for particular individuals born in each the glory of having invented these, which only indicates through what channels they were communicated by Providence in different places. In the history of one country, Assyria, we find it stated that all revelations on these points were made to mankind through a being partly man and partly fish—that is, by a supernatural agent. The history of Tartary, on the other hand, says that a good many of the inventions—namely, a plough, a yoke, an axe, and a golden bowl—were dropped from heaven. It is clear from both accounts that man owed his first knowledge of the comforts and conveniences of existence to the direct intervention of Providence, in whatever shape that intervention may have been exercised; and it is not strange, therefore, that the first families of the human race were steadfastly attached to God, and were, as Manetho explains, so good and zealous in furthering the intentions of Providence, that they were regarded by subsequent generations as gods and demi-gods.

The longevity of the primitive races is also an item of general belief; and so, likewise, is the notion of their greater size and strength. The statements on these points are so constant in history, that it is scarcely necessary to

cité instances. The Bible assertions are well known. More moderate is the Chinese account, which makes Shun, who lived at the time of the Deluge, die one hundred and forty years after it. The Egyptian account gives to Sesostris a height of five cubits, and a breadth of three cubits; the Tártár account makes Oghuz a giant; the heroes of Homer, also, always display superhuman strength, and the poet takes frequent occasion to contrast their vigour with that of the men of his own degenerate times; and contrasts of the kind are still more frequent and “pro-di-gious” in the poems of Válmik and Vyasa. The decrease of life and size dates probably from the Deluge; but was evidently gradual.

Of the civilisation of the different nations we have spoken very fully already; and the best proof of it was, perhaps, in the commerce carried on among them, both by land and water, and in their frequent communications with each other for social and political purposes. China, India, Persia, and Egypt were known to each other most intimately from the earliest times, as the roving expedition of Osiris, for instance, indicates; and Phœnicia explored regions which even China, India, Persia, and Egypt never dreamt of. This reciprocal intercourse has been fully established from the resemblances we have pointed out in the manners, customs, and religious beliefs and peculiarities of several countries. Even the common names in many places were identical—which could never have been the case but for the free communication that existed between them. We have already remarked that this has very unnecessarily led some authors to assume a race-affinity between the different nations where none really existed; the conclusions arrived at being sometimes grossly ridiculous—*e.g.*, an attempt to establish affinity

between the Hindus, Phœnicians, and Greeks, because the names and characters of Cárdateswara and Cadmus are not dissimilar; and another, to found on the same basis an affinity between the family of Noah and the Hindus, because both Cárdateswara and Cain killed their respective brothers, Daksha and Abel! The affinity of these stories, nevertheless, certainly proves constant intercourse, even if such proof were required. Travelling was unobstructed in those ages. It was, indeed, not safe to journey in small parties as now, except through particular countries; but the travelling in caravans, we know, was everywhere incessant, and there were several royal highways in existence throughout the whole extent of the south of Asia. It was only owing to subsequent anarchy in Persia, and from the lawlessness introduced by the Mahomedans and Afgháns, that this free intercourse received a check; and the ocean-paths being subsequently opened out by the nations of the West, the old land-routes came to be all but finally abandoned.

The chief blots in the character of the ancient nations were their immorality and cruelty,—that is, subsequent to the era of the Golden Age. In wading through their histories, we frequently stumble over the greatest enormities recorded quite as usual events. Wanté in China, and Chosroes II. in Persia, were murdered by their own sons. Nanda in India, and Candaules in Lydia, were killed by their wives in concert with their lovers. Brother-murder was a thing so common that it seems hardly necessary to notice particular instances: Schironeh, the parricide in Persia, killed eighteen half-brothers in eight months; while Chandragupta of India killed nine. The character of Semiramis, and of the Assyrians generally, was infamous. The morals of the Persians, from the days of

Xerxes downwards, allowed sisters, daughters, daughters-in-law, and step-mothers being taken as mistresses and wives. Sister-marriage was also practised by the Phœnicians, Tártárs, and Egyptians—nay, even by the Greeks, for we read in Cornelius Nepos, that Cimon married his sister Elpinice, and it is nowhere said that he was reproached for having done so. And the Jewish records tell us that Abraham himself, the choice favourite of Heaven, saw no harm in lending his wife to another, nor David hesitate to appropriate another's as his own.

Yet grosser instances of lewdness and debauchery were those practised with the sanction of religion, after idolatry had corrupted it, the pagan temples having been at all times, as they are to this day, the scenes of the greatest depravity. Strabo says, that all Persian virgins were prostituted in the temples of Persia, and all Armenian virgins in the temple of Anaites. Similarly, the Babylonian females were obliged to surrender their persons in Myletta's temple to any stranger who asked them; and the Lydians allowed their daughters to earn their own dowry by the pious sacrifice of their virtue. Lucian records that at Byblus, in Phœnicia, women were prostituted in the temple of Venus; Justin mentions that the women of Cyprus were similarly treated in the temple of Belus; and Valerius Maximus speaks in the same strain of the practice established in Carthage. In Jove's temple at Egyptian Thebes, a new female was nightly embraced by the presiding priest on behalf of his god; and demoralisation of this sort has always been extremely common in India and China. The worship of the sexual emblems was general; and they were always paraded about in procession in all countries in which they were worshipped. Nay, even triumphal monuments—such, for instance, as

those raised by Sesostris—were made to exhibit them prominently ; images of the male emblem being made to denote the nations that had defended themselves valiantly, while those of the female emblem represented the nations that had submitted without a contest.

As regards cruelty, the one great crime common to all ancient nations was human sacrifice, which was mostly practised in India, Egypt, and Tartary, but was not unknown even in Greece and Rome. The Egyptian mother was happy if the divine crocodile condescended to accept the offering of her child : the Hindu mother consigned with equal resignation her new-born offspring to the sharks and alligators of the Ganges. Both in Egypt and India, as well as in Tartary, victims in large numbers were also sacrificed at the temples or in sacred groves ; and, in Persia, we read that Amestris, one of the wives of Xerxes, entombed twelve persons underground for the good of her soul—which shows that the practice there must have been pretty frequent. Even in Greece, passing over the days of Iphigenia, we read of the sacrifice of men to Jupiter and Saturn, in the much later times of Socrates and Plato ; and there is ample evidence to conclude that all the principal captives who graced the triumphs of the Romans were eventually put to death at the altar of the Capitoline Jove. Besides this, slavery was a recognised institution everywhere, and never so flourishing as in the palmiest days of Greece and Rome ; and the castration of human beings, destined to guard over the frail Messalinas who peopled the seraglios and zenánas of the East, was practised not only in Persia, but also in China.

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